

WHAT THE *Outs*
POSSESSION
OF THE

Living Faith

IS,

And the fruits thereof, And wherein
it hath been found to differ from the dead
Faith of the World, in the learning and
following of Christ in the Regeneration,

With an opening of Light to all sorts of People
that waits for the Kingdom of God;

And a Candle Lighted to give the sight of the
good Old Way of God, from the wayes
that now ensnares the simple,

Also a Message from the Spirit of Truth unto the
Holy Seed, who are chosen out of the World,
and are lovers and followers of the Light.

Written by J. N. in the time of his Imprisonment,
and now (the second time) published by a Friend.

LONDON, Printed in the Year 1664.

THE
FOURTH

Living Faith

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it hath been found to differ from the
Faith of the World, in the learning
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DEAR Friends and People, to whom this following Treatise may come, I saw, and felt it meet, that something might be declared of the Author thereof, who was Censured, Judged, Condemned and cruelly persecuted, by them that knew him not; yet they that had the knowledge of him, and were conversant with him for some years before, in the time of his sufferings, can with me bear witness, (and that not a few) that he came amongst us in the spirit and power of Elias, and mighty works were wrought by him, and an effectual door was opened, and many were turned unto God, and gathered into the feeling of that power, in which he was, and of which he testified, and it abides for ever, the fountain and giver of every good and perfect gift, of whom he had received liberally grace for grace, and of his fulness did he manifest, not only in words and writings, in and of the truth, but in his conversation, which was holy, harmless and undefiled, as one Redeemed out of the earth, in the heavenly was his dwelling, and no other Inheritance did he seek: And though spirits of all sorts did beset him, and temptations and snares of all were laid for him, yet the Covetous and Wanton found nothing in him; for over the world he kept in the holy faith, which gained the victory, and a Conqueror he died, and lives for ever in that life which is everlasting, of which he testified, and called many to, and those that received his testimony, and abide therein, are come to the Church of the first-born, where we have fellowship with him in that spirit that quickens the dead, and brought to life

2
our Lord Jesus Christ, in whose suffering and Resurrection he had fellowship, and in him was he found, therefore the world hated him, and that they might fill up their measure of unrighteousness, by him were they tried, who being tempted out of the body, became a sign unto them that had and did resist the substance, and in the dark they acted, and brought forth a cruel Decree, without Law, Reason or Witness, that he had said or done any thing contrary to Justice, Law, Scripture, or Decree of God, or Men: But those that had rejected the Light, brought forth this dark Conclusion, that because he did not condemn what some others, whom they supposed had spoke blasphemy, therefore he was a Blasphemer: Truly I never could (in my own disposition) rejoyce to trample on any fallen, (though an enemy) but being come to see the fulfilling of the many Prophecies, (Spoke by the servants of the Lord) of the woes, wrath, and just overturnings that would unavoidably come on such, who resisted the Light, I cannot but confess to his righteous judgments, that hath given them of their own doings, and covered them with darkness, who loved darkness better than light: though my soul desireth that those of them, that yet have abiding in the Earth, might come to repentance, now the just punishment of their doings being brought upon them, who were themselves in the Blasphemy, who said they were Christians and were not, said they would give liberty of conscience, but did not: cried out against persecution, and yet persecuted. It is the Hypocrite that did and doth blaspheme, that seems to be and is not: For these was, and is reserved the blackness of darkness, and it encreased upon them who loved it better

better than light, and over all things that were overwhelmed
 are they by it, and shall never come under it, nor
 have dominion over it, but by the rising of that light, to
 which and in which he testified, whom they thought not
 worthy to live, and therefore gave out and inflicted
 punishment much worse then an outward death. But
 Light springs for the righteous: And in those years of
 his cruel and close confinement, as he saw, felt and
 learned, he gave forth, for the raising and strengthening
 of the immortal Seed, (that many do, and Nations to
 come shall bless God for) and by the everlasting Power
 (which his Persecutors resisted) he overcame, and was
 gathered into the communion of the body (which the un-
 worthy neither did nor do discern) and so drank into
 the one Cup of new Wine in the Kingdom of the Father,
 though in those years of his cruel close imprisonment, as
 he hath declared, he combated with all spirits, and
 was under the waters, and beheld the foundations of
 the Earth, and passed by the gates of Hell, and spirits
 of darkness in the night-season surrounded him, and
 under the earth he passed, and deaths he knew many,
 and when the weight of the Mountains was upon him,
 his Friends and Acquaintance stood afar of him, and it
 was so, and he declared who felt the weight there-
 of, what it was to be separated from his Brethren, and
 that if any one, who hath life in God, remain in the
 Earth, it is retained in Heaven. So that Power that
 led him through the many temptations and trials, made
 him a living example of lowliness and subjection, not
 only confessing wherein he had grieved any in the day
 he was tempted, but in the spirit of forgiveness he
 sought to be forgiven, even of those that had been be-
 gotten.

5
gilded by him, as if he were a father. To Babes he
did and could stoop, that the Spirit of love and for-
giveness might rise over all, for he loved Justice and
Righteousness, and bore testimony thereunto, that that
was and would be the strength of those that abode
therein, being delivered from that which had pressed
him down, in the liberty and power of the free Spirit,
he often spake of the subtilty and wickedness of that
spirit that works in the Air, with which he had been
beset, and what it led to, and the end thereof to be per-
dition. So he visited (after his enlargement) many of
that sort, and often prophesied, as of many things,
which we have seen come to pass, that they would turn
into the earth, or to liberty and ranting, which his
Soul abhorred, and therefore often spake and writ
against the workings of those spirits, in what appea-
rance soever, and to holiness in soul, body and spirit,
called be, and for the removal of that which hindered,
was his travel to the last day of his visible being among
men. And as at first he appeared in this great City in
the power of an endless life, to gather us unto God, in
the unity of the light and fellowship of the Gospel, to
the bringing forth of all virtue, in Brotherly kindness,
and unfeigned love; so in the same he passed out of this
City (but a few days before he laid down the body) in
perfect peace, returning to the Father who sent him,
and in whose will he brought forth unto God, and his
works follow him. This and several others that he
penned have formerly been printed, and some have
given praise unto God for the benefit received thereby.

And now out of a sincere desire that God over all
may be glorified (from whom every good and perfect gift
cometh)

cometh) and the souls that are yet afar off from the life of righteousness may be brought nigh, is ther again published; And in the feeling of the everlasting spirit, the justifier of all that believe, therein is it sent abroad, by her that is a traveller for the breaking of the head of wickedness, and the opening of the eyes of the ignorant, and that the simple may not stumble at the Authors name, but read this or any other of his Writings, in Gods fear, that thou may receive counsel, instruction, wisdom and comfort thereby, as many, who believe, have done. I have here set down his own words, as they were written by him, and sent unto the Parliament: Concerning Christ Jesus, that you may not be harmed or hindred by false reports, but receive the truth in the love of it, in which it is sent to you in the good will of God, from her that is made, willing to be a servant for Christs sake,

William T. gualino

R. T.

This following Testimony was written by his own hand, and delivered to the then Parliament, who persecuted him as a Blasphemer, in the time of his imprisonment in Bridewel.

Christ Jesus, the Immanuel, (of whose sufferings the Scriptures declares) him alone I confess before men, for whose sake I have denied what ever was dear to me in this world, that I might win him, and be found in him, and not in my self, whose life and vertue I find daily manifest in my mortal body, (which is my eternal joy and hope of glory) whom alone I seek to serve in spirit, soul and body, night and day, (according to the measure of grace working in me) that in me he may be glorified whe-

7-10

ther by life or death. I will suffer all things, that he alone may have the glory of my change, whole work alone it is in me: Even to that eternal Spirit be glory, and to the Lamb for ever.

But to ascribe this Name, power and vertue to *James Naslor*, (or to that which had no beginning, and must return to dust) or for that to be exalted or worshipped, to me is great Idolatry, and with the Spirit of Christ Jesus in me it is condemned: which Spirit leads to lowliness, meekness and long-suffering.

So having an opportunity given (with readiness) I am willing in the fear of God the Father (in honour to Christ Jesus, and to take off all offences from every simple heart) this to declare to all the world, as the truth of Christ is in me, without guile or deceit, daily finding it to be my work to seek peace in truth with all men in that Spirit.

James Naslor

The Heads of the particulars contained in this ensuing Treatise.

T. 31

- I. *What the Possession of the living faith is.* pag. 1.
- II. *Who they be that are under the Law, and who they be that have made void the Law against themselves, and who they be that are under grace.* pag. 1.
- III. *Of the way of life from the knowledge that discovers the life.* pag. 26.
- IV. *An opening of light to all sorts of Rulers and people that will for the Kingdom of God.* p. 27.
- V. *A Challenge offered to give the sight of the good old way of God as he cometh from the wayes that now ensnare the simple.* pag. 1.
- VI. *The Living God glorified in his Temples, the true worshippers who worship him in Spirit and in Truth.* pag. 50.
- VII. *To the Reader.* pag. 57.
- VIII. *Deeds discovered by his fruits.* p. 59.
- IX. *A Testimony from the Spirit of Truth unto the living seed.* p. 69.

What the Profession of the Living Faith is, &c.

FOrasmuch as a right Faith is the onely ground of mans Eternal happines, and the only thing which gains the Creature an entrance towards his Creator, and without which it is impossible to please God: though much hath been said of it already, yet I having found by learning the true and living faith which hath the living power, different from that faith, which is dead and without that power; And seeing that so many at this day are at ease in a dead faith, and their souls in the grave, In tender love thereto I am stirred up to declare something of the faith of Christ which I have found onely effectual to Salvation and Reconciliation with God. And somewhat the rather in regard the Enemy hath spread so many false reports of me touching my faith in Christ Jesus, which here I shall declare in plainness, for the satisfying of simple minds who desire to know Truth rather then to Reproach it; and for those who seek occasion, I chuse rather to bear their reproach that are in that Nature, then contend therewith, for my work is not with Flesh and Blood, nor is it in my Spirit to strive with any about words, that stir up strivings and contention and edifie not, but with God I strive daily, and to that of God in all I seek to be manifest, which resists not evil, but seek to overcome it with good, waiting for the Kingdom of God in all, and the Souls Redemption out of death, and the Seed out of bondage, and where that is not effected in measure, I look not to be owned, nor my witness received, though it be not of my self, but Christ Jesus in me.

And first a Faith or belief I have found in the World, of which I shall say little in this place, having found indeed little in it to the Salvation of Life: Its a literal Faith, grounded upon the History of the Scripture, touching God and Christ, and what Christ did in that Temple which the Jewes destroyed at *Jerusalem*, &c. But doth not know him in *Spirit*, nor believe him as his Name is *EMANUEL* to all Generations, and so doth not necessarily work the believer into a conformity to that head, in his then walking, by his coming again in

the same Spirit and Power, working in them the same Will, Mind, and Affections, and Obedience to the Father in their measure which was in him the Example, Author, Worker, and Finisher of the True and Living Faith.

And of this Faith (being somewhat dressed by the several Opinions of men) are all the unclean Spirits living in whatsoever abomination is to be mentioned in the world, all Sects and Opinions, or whatever may be found in all Colours in these Northern Parts of the World, with this Faith they are covered, and this is their strength, and here they take comfort to themselves against all Reproof with in or from without, though living openly in the greatest Whoredomes against the Spirit of Holiness, Carnal or Spiritual that can be mentioned, even at a distance from Christ in his whole life, yet they believe Christ came to save sinners, of which they are chief, and they that are whole need not the Physician, &c. And so the greater their wickedness is, the nearer to Christ they believe. And by this Faith he that came to save People from sin, and to lead out of sin both by Example and Spirit, is made a cover for all filthiness of flesh and Spirit, and to strengthen the heart of wickedness against the life of holiness, some in one sin some in another, but with this Faith do all sorts strengthen themselves and harden their hearts against the light of Christ and that Spirit which reproves the World of sin and convinceth of it, and would lead out of it, and hence it is that the witness of God that is holy in all, is trampled under foot in all, and little regarded in any, but by this Faith believed on in none to be the way to the Father, though the world have no light but it, nor is there a Promise of Life in any other: And this to me appears to be that Faith of the Devil or dead Faith the Apostle speaks on, *James 2*. Though more hardened in it against Gods fear, for the Devils when they believe tremble at it; So this Faith I leave, being judged already by its fruits with the light of Christ in every honest heart that loves holiness.

And of that Faith I shall speak something, in which I have found a measure of the Life of Christ made manifest in my mortal Body, in which life alone is the True and Eternal union and atonement with the Holy God, into whom no unclean thing

thing can enter. And this is not a season of what was done in another generation past or to come, hundreds or thousands of years distance, but that which leads to the beginning of the work of a new Creature at this day, and a new birth spiritually begotten and born and brought to light, without which none can see the Kingdom of God nor enter therein: And this Faith doth not work by the comprehensions of brain-knowledge, that because I could here conceive or declare of Christ Jesus, from the beginning to the age thereof in words or thoughts, that therefore I have learned him, or know him as I ought to do, or am grown up in him to a perfect man, and so to deceive others by declaring and boasting of what God hath not wrought in me, as a man may easily do and deceive his own soul, and bewitch others also, by leading them out of their measures of Gods present work in them. But of the living Father wch now worketh powerfully in spirit by love thereto, the mystery wherof is holden forth in a pure conscience, working out the old leaven, purifying the heart & making all things new, judging and killing and crucifying with Christ in spirit the works of the flesh, and casting out every thing in me that is not of God, and renewing in me the things of God in their order by his mighty working in me, in which the soul is raised out of the grave, and the dead restored to life, actually and not in conceit. Of the Grounds and Workings of this Living Faith I shall speak something.

And though the foundation of this Faith or beginning of it was, that I did really believe in that which Christ did and suffered at *Jerusalem*, and that there in that vessel he bare the sins of the World, and satisfied the wrath of God for sins past, and overcame death, hell, and the grave, and made way for the Seed to arise in all through the whole World who would believe in his light which then shined through him to all men, wherein he might be seen to be the Way, the Truth, and the Life apparent, openly triumphing over all that had passed above the Seed. And much more might be said of him there finished, all which I did believe according to scripture, which was an opening of me to receive him from Heaven in the same spirit and power, without which I could not have received the gift of that holy Spirit, God having so purposed from the beginning

beginning, that the Covenant of Eternall Life and power should be received no other way but by faith in him who in the fulness of time was there manifest in flesh, for the taking away sins past, and making a way for the Resurrection of life over all, to save from sins for time to come.

The effect of which Faith when in the light I first received it, did turn my mind out of all my sins past, and took my mind out of them, and turned me towards God, and holiness of life I then believed to attain in that faith, and receive power therein to grow up in him to his fulness and stature, which then I see no less Faith could save me then the perfect Faith of the Son of God, which before I had not received, but then received with such gladness of heart, that it set my face and delights out of all sin towards the perfection of Christ, in which I then believed, which was the joy then set before me, yet was not the work done and finished in me already, though (I having received the Faith and Hope of the Son of God, and was turned from all my former sin and my own righteousness, so that) if I had departed this Body, I had died in no less Faith then the Holy Faith of Christ Jesus, and so being turned to his Spirit out of the works of the Flesh, I was turned from my sin, and so from condemnation, yet was there a great work to do in me before I could witness freedom from the body of death, and the root and ground of evil removed, and the seed raised to reign, and the soul brought into the holy City, the resurrection of the dead, and fellowship in the Father and the Son, &c. And that glorious liberty of the new Creature, and all things to be of God in me, as the Scriptures do witness; so this faith did not work me into a conceit of my self, glorying in knowledge, and so to become a Teacher of others what I had conceived below the life, but it led me down into the obedience of the Spirit of Light, to wait therein for the Resurrection of Life, and I came to see in that Light that the motions of sin did still work from the old ground and root, and that must be removed by the power of Christ working in spirit, and my obedience and watchfulness therein was required, and that without obedience to this faith I could not come to perfect victory over the enmity, nor the glorious liberty of the Sons of God; for though this faith had turned my heart towards
Christ,

Christ, and given me hope to attain him, yet I had not then learned him, nor was he yet formed in me, so was I led in the Light of Christ, to see what I had of this treasure in the earthen vessel, which I found to be in me very little, and that Seed the least of all Seeds, so I became little in that eye which told me the truth, though I had been high in my own thoughts formerly.

And so to the Word of the beginning of Christ I was led, or the first Principle of the Doctrine of Christ, that with that which teacheth Christ, I might learn Christ in every measure of him as I grew therein, so was I brought to know him that was made under the Law, and to the foundation of repentance from dead works, and to doctrines of Baptisms, and to Eternal Judgement, then came I in Truth and Life to see what they were doing whom the Apostles exhorted to work out their own Salvation with fear and trembling, after they had fully believed what Christ had done for them at *Jerusalem* in that Vessel, and many other Scriptures did he open to me as I learned him, which before to me was a Mytery, while I learned them in meanings without the Life of Christ, which then was opened by the Revelation of Jesus Christ as they came to be fulfilled in me, being led by the same Spirit in that work of Faith, then came I to see that I through the Law must be redeemed from the Law, and that my redemption from it must not be by making it void, but by fulfilling of it, and till then it had power over me, and sin took occasion by it to strengthen it self in me, but as I came to grow in the Spirit and Power of Christ, I was in him brought through it, it in him fulfilled, and I dead to it as it came to be fulfilled, and the words of Christ I found true, *I came not to break the Law, but to fulfil it*, and it is easier for Heaven and Earth to pass away then one jot of the Law to pass away till it be fulfilled, and I needed not a meaning to that Scripture, but a fulfilling thereof in Christ Jesus, and the Schoolmaster that brings to Christ I learned, and Christ formed, & the heir under tutors, before I knew the liberty of the Son of God or perfect freedom, and then I saw the Scriptures could not be broken nor wrested, but it must be learned in the life of it to Salvation, which the unlearned wrest to their own destruction by meanings without life, and that it was of

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no private interpretation, but this one Spirit must open it all
in the fulfilling thereof, and this Faith in Christ Jesus
only was able to make wise unto Salvation of Eternal
Life.

And then came I clearly to see Christ Jesus set before me in
all things that I was to go through, in that faith which I had
first received, and that the attaining of him was the hope of
glory, and no hope without him; and this hope was as an An-
chor in all hardships and temptations, which was not a few,
I waded through, but all was counted little while I stood in
this Faith, for the hope that was in me to win Christ, and I
clearly saw that notwithstanding my first faith in what he had
done at *Jerusalem*, yet if I did not continue therein to follow
the same Spirit in obedience thereto, believing therein, in all
its leadings, hoping to attain to Christ Jesus the end of that
Faith, in daily growing towards his Stature and fulness, but
had turned aside, or set down short of the leadings of that Spi-
rit in the way, I had made void my hope of Glory, the work
of my redemption, and that which Christ did at *Jerusalem* (as
to me) and had denied my first Faith, and could not have
been saved from wrath to come. That being the end of that
Faith committed to me, that therein I might faithfully with-
out doubting follow him in Spirit through all Tryals and
Temptations, of which way he was a perfect example in his
walking in that Flesh at *Jerusalem*, that through the Scrip-
tures I might have hope, seeing he went the same way before
me there in which he now leads, and that therein I might see
him to be the same to all generations as he was there, and in
his Saints that followed him. And as they exhorted one ano-
ther to look unto him in their Travel, who was the Author
and Finisher of their Faith, and to consider him as an exam-
ple who endured such contradictions of sinners against him-
self, least they should be weary of suffering and faint in their
mindes, and to their Faith and Hope was strengthened; So
also I looking to the same in him, and also in them after him,
my Faith and Patience might be doubled, and my obedience
made without doubting, and my hope firme unto the end,
which end was the winning Christ in me the Hope of Glory, the
great Mytery of Faith, which is hid from all till the Revela-
tion

tion of Christ Jesus, and so when the Saints and Apostles had Christ revealed in them, they were able Ministers of him, and had the mystery opened, and preached it without doubt, that mystery of godlinesse which was great, yet hid from the world, but to them without all controversie, God manifest in flesh, not God flesh, but manifest in flesh, which mystery of Faith they held in a pure conscience, and so I knew my Faith to be the same Faith once delivered to the Saints, and the good fight of that faith I came to know, and that Faith which overcomes the world, which hath the promise and inheritance of Eternal Life, which all that go back from denyes the Faith of Christ, and sets up a Faith without Christ which is not the faith of Christ, and so in the learning of Christ I came to see the faith of Christ from faith to faith, and the faith of Devils, the living working faith, and the dead faith without works, and I finde that Christ never believed that he could never be perfect nor overcome the Devil, nor overcome sin, it was never the Faith of Christ to make void the Law of his Father unfulfilled in him, it was never his faith to revenge evil, but to overcome it with good, it was never his faith to respect persons, or that he could commit sin and not be the servant of sin, it was never his faith to sue, contend, or fight, or persecute any, to judge for rewards, or Preach for hire, or any way to serve the Mammon of this world, it was not his Faith to observe his own will, his own times, or the worlds customes, but to observe his Father in all things, and onely what he received from him, that he did, and could do nothing of himself. he never believed them to be children of God who said and did not.

And much such like things as these were never by him believed, but is the worlds faith to uphold them in sin and lusts, who are enemies to the faith of Christ which presents perfect to God by working out such evils: All which I came to see, not by man, but in the revelation of Christ as in his Faith I learned him, growing into his Faith, into him and his life therein made manifest in my body: So I see what is his in truth as the truth is in Jesus, and what is the worlds, and but called his to oppose him. And I see that which loves the things of this world to be none of his love, nor that his joy that takes pleasure in visible things, nor that his liberty which is in the works

of the flesh, nor that his peace that is in sin, nor that his patience that seeks its own revenge, nor that his glory that is in pride, nor that his worship which stands in carnal things, nor that his honour that is sought of men, nor that his knowledge that is after the flesh, nor that his fear that is taught by his precepts of men, these are in the world and not in him, but have onely got the name to be his, but are enemies to his life, and were never begot of his Father nor learned in the Son; all which and much like stuff became to see the deceit of, by that truth and simplicity I found in Christ, contrary to the will of man.

And so in the life of Christ I have learned to know the growth of the Faith of Christ and the riches of it, and the end of it, which is Christ Jesus in all its working, and I also know the worlds faith, its uncleanness whose end is not to attain the holiness of Christ in life, but would live in the worlds delights and have Christ for a cover, and be saved by the righteousness of another, which they have no minde to walk in themselves; and so that faith works not by love which loves not the life of Christ, but are enemies to his Crosse, minding earthly things, and this is the earthly faith, but the living Faith works by love to holiness of life, and therefore purifies the heart, and the mystery of it stands in a pure conscience within themselves that have it, and not in telling and comprehending what was in another, for the Devils believes the holiness that was in Christ and can preach it, but cannot inherit it, because they love not to live the life of it, and by this I know them both for ever, and all that prove them in the life of Christ shall witness with me, the end of the one is the life of Christ in which himself walked, and the same obedience of the same Spirit to the same Father by the same power, according to the proportion of Faith received from God, which Faith is from above, and so layes hold on heavenly things for its strength, and so brings forth heavenly fruits: The other professeth and promiseth great things, but ends in the world and mindes earthly things, and doth not purifie the heart, nor believes ever to attain the life of Christ, his stature or fulness, but counts it an error in such as presse after such attainments, and so the end of the conversation of one is Christ Jesus to hold forth in Life and Power, the same yesterday, and to day, and for ever: The end of the other is a liberty

liberty to sin here while they can take any pleasure in it, and sanctification and salvation when they are dead, and according to the end of each faith so it works, for its impossible for him that cannot believe holiness to work holiness, but according to each mans faith so must he inherit in this world and that which is to come.

And in the workings and attainments of this living powerful faith I have found several measures according to my growth therein, from the Word of the beginning of Christ or the first Principle of Christ, and the fulness, age and stature of Christ as betwixt a Babe & a man grown in strength & much working in Spirit I found betwixt faith received of Christ Jesus, and Christ learned in me; for though I received the faith of his fulness in what he was at *Jerusalem*, in his flesh there at once, yet had not I so learned him in Spirit & life in my mortal flesh nor put him on at once, but in the light of Faith I saw I was so to run as to win him before I could put him on, wherein I came to see and know my self begotten again in him by faith towards God, who is the way to God, in which way I came to see the begotten of the Father manifest in measure in me in the pure image of a Holy Child, separate from the fleshly sinful seed, or Christ formed in me as the Scriptures witness, and when I did behold his pure image and his pure mind and nature so far contrary to my own yet then was not he in his Kingdom nor all things put under his feet, nor could I say that Jesus was then Lord in me, but by the Spirit working by this Faith I had received, and in hope thereof was I made to endure the loss of all things, and to deny all things that ever this holy Spirit did War against in me, which might any way oppress this holy plant or hinder its growth, owning his judgment in the light, upon what ever was in my heart or affections but him alone, though never so much gain in my account in the world, which judgment being owned & consented to against my self and all my self-lovers, therein was I parted from them in judgment, and so then was they subdued by the powerful workings of the Spirit and put under his feet, and I set free from them to arise with him above them, being brought from under them, and this was not done all at once, but in order as he appeared in the light to manifest every particular evil, And so that Faith I had received wrought by love to him a consent in my Spirit

Spirit to his just judgement upon them, and I made willing to give them up to the fire, and to come out of them and joy in him in the execution, lest he should consume me with them, as it must have been had I stayed in them, and here I found the benefit of the light which goes before his face to prepare his way, and the salvation of Faith which saved me through hope of him, that I was not destroyed in my sins, which Faith and hope gave me an entrance within the veil, or a hiding place in him while the indignation was over, which was to pass upon the man of sin.

And so a voice was heard in the wilderness, calling out of sin into a way I knew not but as the light of his Covenant led me in the Spirit of Elias turning my heart towards him, that he might not smite the earth with a curse at his coming, in which way ere I came into the Kingdom of Christ my pure rest, I met with many hardships and great travels, and many temptations and tryals within and without, but the greatest enemies was yet within me, which would upon every hardship be tempting with unbelief to destroy this Faith and hope, which was all that I had set before me to encourage me to endure such hardships, and to follow the light in a way I had not known, and to walk in the Clouds to meet the Lord, and to leave my former knowledge and wisdom, and glory and riches, to go in a way I had not willed, and to abide such assaults on every hand, every foot of the world which I was called out of ready to overtake me, and compass me about, and to turn me back again into what I had seen and enjoyed, behind me, ever seeking to persuade me that I should never attain to him that was set before me in the Faith and hope. Then came I clearly to see, that though I had received the Faith of Christ as a shield in this War, by which I was saved that the wrath of God took me not away in those temptings and murmurings, and reasonings and doubting which did arise in the fleshly part, yet the purchased possession was not yet redeemed for me to enjoy at present, although I had heard and believed the Gospel of salvation, and was filled with the holy Spirit of promise till I came to be builded up with Christ for an habitation of God through the Spirit. And I found by daily experience that my salvation was not complete so long as my soul was subjected under any

earthly lust or passion, nor the War over, but as by the mighty working of God in me by that Spirit this came to be subdued under the feet of Christ, and the Soul set above it with him to reign in the heavenly place; so was my Salvation nearer then when I believed, for the Soul is not safe while sin lives, or the flesh lusts, for that wars against the Soul, and every sin wounds it, and this shall all know who are not past feeling, what ever their Faith be touching Christ Jesus, or what was wrought in another, whilst sin defiles the Soul it is not safe, nor the honest heart hath peace and rest, for the rest and peace is placed in the Holy City where comes no unclean thing, into which the Soul enters not till that all righteousness be fulfilled upon earth, & the Soul singed from all corruption, and have put on immortality, & death swallowed up in Victory, when the sting is taken away, which is sin, & the strength of sin, which is the Law, which is not taken away but where it is fulfilled, there onely grace reigns through righteousness, and this I found to be truth as the truth is found in Jesus, as I came to learn him and put him on by Faith, which I had believed, and I see the folly of such as would make void the Law by talking of Faith and Grace, wherein sin is yet standing, and the Soul taken captive therewith, which I had often sought peace therein to my self, but could not inherit liberty to my Soul any other way but as it came to be purified in obedience through the Spirit.

And this work was not wrought in me by the knowledge of Christ after the flesh, but as I came to learn him in Spirit, for spiritual wickedness had taken my Soul captive, and by the Spirit it must be sanctified and set free. And I came to see that if I had been in his company here on earth as long as his Disciples were in the flesh, and seen as much as they did and heard from his own mouth, I should have been more of this work as they were, in whom the Child was unborn when he went away in the flesh, and they knew not what Spirits they were of, untill he came again to them in Spirit and was revealed in them; then could they preach the Resurrection of the dead and the Souls Redemption, and desired to know him no more after the flesh, when once they had received him in Spirit, but Preached Christ with in the Hope of Glory, who till then looked for an outward kingdom and glory, untill they had received

ceived his promise. He that dwelleth with you shall be in you. I will not leave you comfortless. I will come unto you. the world seeth me no more, but ye see me. And because I live ye shall live also; at that day ye shall know that I am in my Father, and ye in me, and I in you. And this was his promise, whom they received, whom the world seeth no more, whose expectations are carnal, neither can any see the Kingdom of Heaven but who are born of this Spirit and Heirs of this Life, and he that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God abides upon him whatev he may say he believes, and none hath the Son but as they receive this Spirit, and are led by this Spirit, and born thereof. And this I found also, that this Son of God doth not appear in any within or without, but as he conforms them to his own Image, which he hath alwayes born in this world, as saith the Scripture, when he shall appear we shall be like him, who shall change our vile bodies and make them like his glorious body, from glory to glory by the same Spirit. And herein we have boldnes in the day of Judgment, because as he is so are we in this present world, and this is not obtained with thoughts of believing without but by a lively working Power, which works out the earthly image and nature, and conforms to the heavenly in that spiritual birth which is not of flesh and blood, nor could flesh and blood ever discern it in whom it was, but ever hared it in whom it hath appeared in all Ages, Which is of a shining nature where it is begotten of the Father, and cannot be hid where it is formed, but by his fruits gives light to the world contrary to the worlds wayes, showing of his coming to Judgment against the deeds of darkness. And this heavenly begetting of the Father is to be holden forth in that clear Image of the Father, according to every several measure as he grows therein without mixture, that all may see that he is not of this world, who also takes them out of this world as he grows in any or they in him, forth of the world they must go, hearing his reproach, that the Scriptures may be fulfilled, they are not of this world, even as I am not of this world, and this is the worlds light and condemnation, even his coming. And so I find that Faith which joyns to the world

world where it is, and doth not overcome the world, is not the faith of Christ, nor layes hold on the power of Christ, though Faith may believe the History of the Scriptures concerning Christ, which faith sets not up the Kingdom of God in the heart, and casts out the world there, that faith saves not the soul from the pollution of the world through lust, and so is but a conceit of salvation, and not the power of salvation, as faith the Scriptures: Whosoever is born of God, overcometh the world, and this is the victory that overcometh the world, even your faith, and the faith which works not thus, is like a body without a spirit which is dead; but the living faith that stands in Christ Jesus, that spirit purifies the heart and conscience, and makes toward God in Christ the example in all good things, overcoming whatever would let the appearance of Christ in his temple, or hinder the bringing forth his vertues which is believed to be in him, to the utmost of whatever he hath received of the Father for such believers, who believes not in a lye, but in the truth and power of God as it is in Christ Jesus, and hath been declared in Scriptures, not for a discourse, but for an inheritance of life, of whose fulness we all receive according to our Faith, till his coming and we be compleat in him, and he in us, and so not come short of the glory of God, the end of our Faith and Conversation, that to the world he may be manifest in life and power to be the same that ever he hath been, though he have appeared in several forms in the flesh, yet one in Spirit to make a compleat body.

And therefore we finde those who were of this Faith witnessed Christ present (which the worlds faith could never receive under any form or profession, but counted it blasphemy, and that spirit the spirit of the Devil.) And so Isaiah witnessed this Childe born to them that so believed in his time, who was the mighty God, the everlasting Father, &c. Whose Name they knew to be Immanuel, and this was before he appeared in that Temple at Jerusalem, and Ezekiel was called the Son of man before that time also, and Paul said he was revealed in him, and spoke in him, and wrought in him, and in his flesh that which was behinde of the afflictions of Christ was to be filled up for the bodies sake which is the Church, and to whom

but forgave any thing in his time, he forgave it in the person of
 Christ, and many more might be noted who confessed the
 same Christ in them present, both before and after his time at
 Jerusalem, which testimony could never be received (by the
 wisdom of the world) in his Temples, before nor then, nor
 since to this day, for the god of this world being king in the
 heart, and having blinded the eye of the mind that should
 see his spiritual glory through the light of the Gospel, he
 persuades the world that he is either past or to come, but ne-
 ver present, and as many as are brought to confess him before
 men finde it so at this day, who are hated of all men for his
 Names sake, that the Scriptures may be fulfilled, and his tes-
 timony finished.

And this faith which confesseth him present, is that which
 the world cannot bear nor receive, who will preach him them-
 selves at a distance, what he was and will be, but this faith
 cannot reach his coming at present in any measure to grow
 to his appearance now, nor will this faith ever give entrance
 into his kingdom upon earth, nor the holy rest, nor is this the
 Faith of Christ (that puts him thus afar off) which fills with
 all the fulness of God.

And by what I have learned, this is clear to me for ever
 without any more Controversie, That the faith that admits
 of sin is not Christs Faith, nor hath any share or possession in
 him, that faith which is not holy came not from God, and
 so cannot build up to God; that is not saving Faith that doth
 not save from sins, but is deceiving faith which deceives the
 Soul, and suffers lust to defile it and destroy it, and so brings
 it under condemnation, by believing lyes, and so letting in
 sin upon the Soul by consent, persuading that it cannot be
 otherwise, and so gives the Devil victory and the world vic-
 tory, and the flesh victory, and sin victory over the Soul,
 which should give the Soul victory over all. And what great
 deceit can there be to the Soul then this is? And there-
 fore for ever that which I have seen and learned do I declare
 openly, that this is the deceiving faith, and indeed rather with-
 then the Faith of Christ, which makes way for the god of this
 world to reign and set in things contrary to the life of Christ
 in the Creature, and the life of the Soul, and that faith
 which

which gives way to the least sin is not the Faith of Christ, whose work and coming is to destroy the works of the Devil, and redeem the Soul from sin, and the least measure of that Faith that stands in his life overcomes the world and sin in that measure, and he that commits sin goes out of that Faith, and acts against it; and a lying faith I have found that to be which persuades the soul of freedom from condemnation, but gives it not freedom from sin, which is the curse of Condemnation, and all shall witness this with me now or hereafter, that where sin hath power, here death hath power, and the Grave and Hell, and Condemnation hath power also, for these are the wages of sin, then shall you say you were deceived who believed the contrary; And may not such truly be said to be past feeling indeed, who can commit sinne and feel no Condemnation for it already? And this is the effect of their false Faith, to harden themselves against the faithful witnesses of God in their own Conscience; and the feared Conscience hath made shipwreck of the Faith of Christ, and the doctrine of devils preaches the faith of devils to give way to the works of the Devil, which all sin is from the least to the greatest, and he that pleads for it is a Father to it, and he that commits it, a servant, and may look for the wages thereof if he repent not, notwithstanding he believe the contrary.

And many may feel this truth at this day, who have a long time believed with this faith, deceiving their own souls day after day, believing they shall not be condemned, when they are condemned already in their own hearts, and feel the weight of sinne daily pressing their Souls, and burthening the pure Conscience, and the fear of death and sinne keeps their Souls still in bondage, and lies upon them all their lives, and yet they will force themselves to believe contrary to Holy Faith, and a good Conscience, that they are saved and redeemed, and thus make shipwreck of saving Faith and a good Conscience, by believing a lye, contrary to their own daily feeling, no other thing to encourage them therein but this persuasion, which suits well with such as take pleasure in unrighteousness, which persuasion comes not of God, but condemned by that of God in themselves, and this is the estate of many at this day, though some there be whose Consciences are scared, and feel

feel not this witness living in them, though their damnation
 standeth not, though they have lost their Calling and Electi-
 on also.

And this have I learned in Christ, that there is a great diffe-
 rence both in effect and nature betwixt that Faith which is the
 gift of God, and that faith which men make to themselves, for
 that which is the gift of God is of his own nature, clean, pure,
 and perfect and all his gifts, and so it works naturally the work
 and will of God in all who receive it freely, and mix nothing
 with it to darken it or stop his working; and by this Faith I am
 saved from sin and condemnation, and begotten to the Father
 thereof in Christ Jesus, which faith is not of my self, but is the
 gift of God, to perfect holiness in the sight of God; and what-
 ever is done in this faith is not sin, and whatsoever is against this
 Faith of not of this Faith is sin, and brings Condemnation, and
 this Faith approves not of it; and if I act nothing doubtingly
 nor against this holy Faith, in this Faith I am justified in my own
 heart, and my own Conscience kept clean, and I approved in
 Gods sight, and I have boldness through the obedience of Faith
 till the day of Judgement, that it is not my own work but
 the righteousness of Faith which is in Christ Jesus, and this
 effect hath saving working Faith, and this is its Nature and
 Grace.

But another Faith I have found which is not so in nature or
 effect, being not freely received from above, but is feigned and
 hath its ground here below, and its ends also: The earthly
 man in his wisdom from the letter, or reason, or comprehensions,
 sets up an Opinion or Image in his minde touching God or
 Christ, or Religion, Worship, Doctrine, or Manners, or any
 other thing, and then looking upon the likeness of it in the
 reasoning part, gathers strength to believe it must needs be so,
 and so forms a faith in himself; And though this faith be not
 perfect when he hath formed it and made it with all his
 strength, but many things in Scriptures and the practise of the
 Saints, but especially, that of God in his own Conscience
 will not sture with it, yet the strong man being above in
 the strength of his Comprehension, forceth a Faith a-
 gainst all these, and causeth all to bow under it; so
 this Faith brings not forth the Birth of Christ, nor
 his

his pure Image and Life, neither in Manner or Worship nor Manners, but what he may imitate Christ and the Saints in worship and keep the world, and escape the Croſs, and ſave his life and credit and glory there, that he will conform to, and glory in, and for the reſt he believes it concerns not him now in all things at this day ſo to walk as they did. And as this Faith is not perfect in Worſhip, ſo in Practice alſo, for that evil he is not addicted to he condemns in all, but that which is in his own heart and eye, and brings him profit and pleaſure, that he will cover, and believes it may ſtand with true belief at this day though formerly it could not. And this is the Faith made after man and not after God, and ſo ſerves in reſpect of Perſons, Times, and Things, but bows not all theſe for ever to worſhip in Spirit, nor brings them under the foot of Jeſus that Spirit, but being earthly by nature hath earthly effects, and God doth not own that with his Power, nor goes forth with that which man makes, but with his own Gift, which is good and perfect in every meaſure thereof. And this alſo I have learned in Chriſt Jeſus, and declare to all that ſeek Faith in him, That I never received any meaſure of this Faith of Chriſt in vain, but whatever I acted or ſuffered therein, from the leaſt meaſure till this day, in it I prevailed, againſt what ever the light of the Spirit led me out therein, and a ſhield I have found in, and a growth in it towards Chriſt Jeſus in every work of it, wherein I have ſtood ſingle to the end, however tempted or tryed before the end appeared, yet in the end of that Faith I was ever a Conqueror through the Spirit, and whoever proves it to the end in ſingle- neſſe of heart, ſhall be witneſs with me herein, with a Cloud of witneſſes that have gone before, who by this holy Faith have prevailed over the powers of ſin, and entred into the holy Reſt, who have not ſought their own Kingdom but the Kingdom of Chriſt.

And only this pure Faith which works towards the appearance of Chriſt in all actions and ſufferings, is that which orders all things in their place and time, and ſits all Relations for his appearance therein to glorifie God, for God is not glorified in any thing upon Earth but in which the Son appears, who is the expreſſe Image and Glory of God, and in

whom alone he reveals himself and the glory of his Judgements and Mercy, the Grace and Truth of God is in his face in whom ever he appears. And so every measure of the heavenly Faith works towards the heavenly appearance, and the earthly faith to the earthly appearance; And so Faith in God is that which works effectually by love to the image and Life of God in this world, which is seen onely in his spiritual begettings, which being believed in and set above, shines forth in every measure, shewing the virtue and glory of the Spirit of God, but the famed earthly faith admits of some earthly thing in the heart for its end, in love to which it works disobedience to the Spirit, and so comes short of the glory of God, for it cannot hold forth the fruits of the Spirit to glorify God with an earthly lover in the heart, nor can one faith serve God and Mammon; so he that loves the things of this world is Gods enemy, whose faith withstands the appearance of Christ in his actions or sufferings, and so withstands the glory of God which therein should be manifest to all men, and this is that faith which ever of old hath put him asleepe, yet gets the form and words to withstand the life and verne; And of this sort they are of whom the Apostle speaks, having a form of godliness, but deny the power of godliness, who ever was the greatest enemies to the coming of Christ; being not of the Faith of Christ, nor of the Spirit of Christ, but being from below, withstands his coming from above to be brought forth in his virtue, or worshipped in his Spirit; this is unchristian.

And this Spirit and this faith it is that wrests the Scriptures to seduce from Christ, and destroy the way of his coming, and to that end what Christ really Commands to be brought forth of his life and virtue in real appearance, this Spirit serves himself with a meaning, instead of serving Christ with real actual obedience. And so his birth is a meaning instead of the life of Christ, and this he sees to oppose that life, least it should be born into the world; as for instance, when Christ saith in Scriptures, Him that smiteth thee on the one cheek offer him the other, and him that takes thy coat, forbid him not thy cloak also, and him that takes away thy goods tak them not again, resist not evil, but overcome

yet come evil with good, and love them that hate you, and
 many such like Commands which Christ means really and in-
 deed, and led an example in himself, and who ever receives
 the same Spirit, it moves to the same things as it grows in any,
 and being obeyed will bring forth the same fruits, to glorifie
 the Father thereof to all Generations, which Spirit waxeth
 not old, nor in its fruits barren, where it is really received in
 the Faith thereof and obeyed. But saith this other faith in
 the earthly spirit, Christ did not mean as he spoke, you must
 not take him literally, those words must have a spiritual
 meaning, and this spiritual meaning of his is to devour the
 life of this obedience both in Letter of Christ and Spirit of
 Christ, and to set up a subtle meaning without the life of Christ
 and contrary to his example, and this he will have to take
 place in all, both against the plain words of Christ by ex-
 ample in his walking, and the working of his Spirit in others.
 & as he cannot deny this faith and faith before is he brought
 forth, then his work is to render him a High Blasphemer
 in whom this Child is born and brought forth to Rege, and
 countenanced profanation for any so witness the life of
 Christ in him by bringing it forth into the world, yet
 himself will preach Christ in him, and the life of Christ in
 him, and the Spirit of Christ in him, and his body the Tem-
 ple of God, &c. Because he finds these words in Scripture,
 but if any worship in that Temple so as to believe and obey
 unto life openly, that he cannot own without a meaning in
 Read thereof, and so he sets the form to deny the Power
 and Christ's Word he wrests to deny his coming. And how
 long this faith hath professed him to come (and his life and
 Glory at his coming) in its own carnal Comprehensions, ma-
 ny may witness: but is never like to receive him in the same
 life and Spirit and Power in which he ever appeared, and so
 to that generation is he ever to come, but never present
 further then to make a cover for sins past and present, that an
 encouragement for sin to come, and thus the devourer of
 the best of things into a bye in all that believes him, that
 he may keep Christ and the Spirit from their present union
 which he could not long do, but by consent of the Chur-
 che, there being shadow of God in every one which daily draws

towards him, where it is not quenched by believing lies, whereby such as receive not the Truth in the love of it comes to be damned, as it was in the dayes of old; and a strait passage I have found into the way of Truth and life, which misseeth all his subtilie pretences, and I have seene his words true who saith, Few there be that find it, the enemy being every way ready to meet them that seek with a shadow meaning, or some deceit to believe in stead of the substance, handling the Words of God deceitfully, using the gifts of God to withstand the life of the giver, and turning grace into licentious liberty.

And thus have I learned in the light of the world, that in my turning towards him at his reproof when I knew him not, and believing in his light whom I had not seen, I found that Faith given which did declare the righteousness of God in him, wherein he perfectly walked upon earth, both in doing and suffering, which being turned towards, I found the propitiation that God had sent forth, through faith in his blood to declare his righteousness for the remitting of my sins past, that God might be just, who could not have past by my sins past, had he not accepted his sufferings, nor I have had liberty from sin past to have followed him, nor could I have been accepted therein, but in the faith and hope of the same righteousness; so God was full in justifying, and his forbearance magnified towards me therein, and in turning to this righteousness of his declared in the light of faith and hope, my face was set towards righteousness in Christ Jesus to be attained for life and salvation for time to come to walk in, and so being turned towards God, all my sins past was behind me, and Gods righteousness before me, and so from henceforth was I to be found in Gods righteousness walking in a measure of it, and in the faith and hope of the fullness of Christ and attainment of God for mine inheritance. And this great Redemption I found in Christ Jesus at that day was in such things as these following. As first his calling of me with his light, his holding forth to me his life and suffering, which was so holy that I could not but confesse to them, his turning me towards the same in hope thereof by believing, his begetting a mind in me towards that same life, and the in-

crease

crease of his light that way to lead me, and the setting of me free from the wrath of God for all my sins of ignorance past, which else had laid upon me as a weight or chain, binding me that I could not have walked the way of his light.

But I do not say that if I turned to commit sine again, that that sin was cast behinde my back also, I learned otherwise, I found that sine then before my face greater then the rest, and stood in my way to God, and stopp me from following his light or growing in his life that I could no way escape it but by repenting of it, and receiving the just sentence of condemnation in my self, and bearing his indignation, till he that wounded me for it, healed me again, which I never found but as I turned from the evil with my whole heart, and accepted the punishment till the advocate did arise to intercede, whose blood I had trampled on, and whose precious life I had pierced, and his holy Spirit grieved, by turning away from his leadings.

Nor do I say that all my sinnes which formerly I had committed, of which I had been convinced by the light of the world, when I was in the world before I believed it to be sufficient, that they was wholly taken away as my sins of ignorance was, for this I found, that God in this was just and merciful, merciful in that he did not lay them all at once before me, lest they should have prest me down that I could not have followed the light, nor gotten any strength, but must needs have perished under them had he not spared. And just I have found him also, for as they were not committed all at once against the light of his Spirit, so he hath at one time or other visited for them, and laid them before me, yet not all at once, nor no way so heavy as those committed after I believed, and gave up my self to follow the light, and yet to an account he hath brought me for them, and coming to feel the terrours of God, I have learned to fear, and love, and have found the ground, and rise, and deceits of that Faith, that believes Christ to have taken away the sins of believers past present, and to come, with which many at this day make merry over the witness of God, and the just slain in them, and that Scripture I have learned without a meaning, if we sin wilfully after we have received the knowledge of the Truth there remains no more sacrifice for sin, but a certain fearful look.

looking for judgement and fiery indignation to devour the
adversary, though none know how but he that comes to it,
in the fulfilling, and then shall be seen he that's born of God
sins not, and he that believes is born of God, but he that sins
turns his back both on the Faith and Birth that's towards
Christ, and becomes adverse thereunto in his work what-
ever he says he believes, and this I have found an everlast-
ing truth whatever men believe or imagine, that no longer then
a man keeps his face towards the light of God, no longer is his
sin cast behind his back, whether they be sins past, present, or
to come, but if he turn from Gods righteousness, his own in-
iquities will rise and meet him, both new and old, and in vain
such believe they are then blotted out of Gods sight, whose
eye shows him his way in which he then walks, and condemns
him for it in his own heart.

Now was the ground and root of sin removed so soon as my
minde was turned by the light from sin towards God, but the
motions thereof I found, and the lust seeking to go forth to
its objects, to bring in to conceive sinne again afresh, that
ground was but removed as I grew in Christ and he in me, and
askt me to learn him that was in the beginning before sin was,
who was learned in faithful following & serving of his Spirit, in
watching, in fasting, in prayers, and in all spiritual wrestlings, as
beare to be led into with the light in which warfare I came to
see the hardship of him that will be a soldier of Christ Jesus,
and the baptism into his death, the faithful servant and the
faithful, and their reward, and the parables and figures of the
Kingdom opened, as that spirit grew in me which interprets the
Scriptures in the life, and opens the sealed mysteries thereof in
their season, as they come to be fulfilled, and so came to the
gift of the Scriptures by inspiration, which only profits to the
perfecting of the man of God, which the man of this world not
having learned, wrecks in his own destruction, getting the words
of the min in the earthly part, before they be furnished in his heart
through the Spirit, and such receive them not by inspiration,
nor the gift of the Holy Ghost.

And in this journey I have seen the slothful servant over-
take with a snail which he had once cast behind him, and
never thought to pay to again, of which the diligent ser-
vant

vainly kept these, and I have seen the wages of each servant, according to his diligence in that which he hath of God be-
 trusted in him, and not by his own strivings in the thoughts of
 himself, his worth, or wisdom; and in diligent hearkening and
 obeying of the Spirit have found the right faithfulness to-
 wards God; though getting knowledge be highly esteemed
 with men, and I have found that as I have the Spirit mani-
 fested in me to profit withal, so the times of my profiting is onely
 in his hand; and my waitings upon him when he moves not
 is my reasonable service; and a profiting time to me as if he
 moved, though I sit in idleness; and this I found a great crosse to
 my hasty will, which indeed is the true worship in Spirit, which
 when I knew not this Spirit to hearken and bow to, and obey
 and observe in all things, as his will leads. I worshipped I knew
 not what; and my fear towards God then was taught by the
 precepts of men, and I was not taught of the Lord, not being
 born of that Spirit; and so all the children of the Lord are
 taught of the Lord; and as many as are led by the Spirit of
 God they are the Sons of God, these Scriptures I then could read
 and understand without meanings, not by that which my wis-
 dom taught me, but which the Holy Ghost taught me, and the
 Scriptures thus learned and received was no more a notion to be
 lost, but a possession, and I came to have an inheriency therein
 amongst them that are sanctified in all ages, and no subtle man
 could either steal them or change them, or any way beguile me
 of the truth of them by wresting them, nor take away my com-
 fort I had in them, my comfort and fellowship, herein being in
 the same Spirit & life that gave them forth, and the word of God
 thus grew and endureth for ever; and the Spirit of truth that
 leads into all truth endureth for ever, and the Seed of God is one
 therein to all generations; and that is one which perfects the
 Spirits of all just men, and God himself is Judge over all,
 and leader of all by his own begettings in all that enter into
 this rest of the faithful, which remains to all his Children;
 out of which false Faiths, and Disobedience thrust them-
 selves.

And that which declares the righteousness of God for re-
 mission of sinnes past, and for an inheriency against sin for
 time yet to come, here I found not his Faith without falsehood,
 which

which righteousness though in the Faith and Hope beyond declaring, yet inherited but as the virtues that are in Christ Jesus comes to be received in the life of them. And that faith which hath not that righteousness for its ground and end and the virtues and several measures of the growth of Christ for its life and increase, that I have found upon tryal to be a fained fancy after mans minde, and not after Gods measures: And he that saith he hath faith in God, and is without the hope of this righteousness for his inheritance. Or saith he, hath Christ further, then he hath his Vertues for his life and growth towards this inheritance, when he comes to be weighed with Truth, will be found too light to stand in judgement or abide the fire, or to dwell with everlasting burnings, the tryal of that Faith will leave him without faith, then shall it be read as it is written, *When the Son of man comes, shall he finde faith on the earth.*

Whom they be that are under the Law, and who they be that have made void the Law against themselves, and who they be that are under Grace

Grace reigns through righteousness, and the Law through Transgression; and he that sayes he is from under the Law, and the transgressor alive, he makes void the Law against himself, but is under it in the account of God.

For the Seed or Image of God being fallen, the transgressor is above, to whom there is no Grace nor life promised, who hath no true obedience but for self-ends, upon this is the Law added till the promised Seed arise: And a School master the Law is till it bring to Christ, who of the woman is made under the Law, who takes upon him the Seed after the flesh, the Soul to redeem from under the Transgressor, that the natural Plant of God may grow, so who can witness the Teachings and Chastizings of the Law to bring him so low till he come under the Seed, so as the seed be set above the head of the Transgressor, and have bruised it, and have taken away the strength of sin, where the strength of the Law is taken away also. And as the Soul is raised up through the Law, the Law be-
ing

ing fulfilled by the seed through the Spirit, so it arises above the Law into the Kingdom of Grace, which reigns through Righteousness, and not by making void the Law; for the Grace is to the Seed, and the Law to the Transgressor; and as these reign in the Creature, so is he under the law or under Grace, for the Law hath power over the man of sin as long as he lives, then is the Seed of the Promise in bondage, but he being dead by which the seed is held captive, the seed rises under Grace, which as it rises through the law fulfils it, and being fulfilled it loses its strength, as sin dies, and so hath no more power, the Law being the strength of sin till it be fulfilled by the seed through the Spirit, so he that is dead to sin is free from sin, and under Grace; And he that casts off the Law while he is alive that sins, makes void the Law against himself.

So he that is under Grace is dead to sin, and dead to the Law which is the strength of sin, and sin hath no more dominion over the soul, the power of it being subdued, which was the Law unfulfilled; but where the Law is made void, the strength of sin yet remains, and the Law will overtake them in the end.

And he that learns this in the Death and Resurrection, and eternal life, shall in this work learn what the Transgression is, and how the law is added upon him, and how it is the strength of sin in him, but not in the seed, and what it is that makes the entrance through the Law, and how Grace comes to abound where sin hath abounded, and to reign through Righteousness unto eternal life.

So where the Transgressor is slain, there the Law is at an end and fulfilled, and the natural Plant of God brings forth against which there is no law, but the law is against the man of sin, and the man of sin against the law as long as he lives, and power it will have over him, and one jot of it will not pass away till it be fulfilled; And he that would cast off the Law and make it void, is far from Grace, but in him that fulfils the Law doth Grace and Truth abound.

Of the Way of Life, from the Knowledge that devours the Life.

Wouldest thou know the way of Life from that Knowledge which devours the life; then be no longer as the wild Asses Colt, but take up the yoke of the Son, in whom thou sayest thou believest, that the life of Faith thou may feel and know, for only in the obedience is the life made sure to thee of what thou believest, and thereby is faith and knowledge made perfect.

But until thou attain power for obedience of Faith, thou art dead and knows but words; in which thy Faith stands without life which accomplishes nothing, but will arise to condemn thee when thy time is out.

Therefore in all thy seeking, mind that which worketh in a lowly mind, calling thee into the Obedience of what is there made manifest in the begettings of the Father, and not in the conceivings of the Brain, but in the Son; For in the Brain-knowledge the Boaster Rules who glories in the wisdom of words, but not in the words of life; but in the Obedience of the Son is the Father known and glorified in such as walk in the Spirit and not in the mind, whose praise is of God, and their lives hid with him from all knowledge but what is Revealed in the Obedience of the Son: So from man you may learn the knowledge of words; but the knowledge of life is only begotten of God; so he that hath the Son hath life, not of the disobedient Nature, for the only begotten of God is Conformable to him that begetteth him in all things through Obedience.

So feeling thy measure of the begettings of God, in it be obedient, and seek not to be above it in any thing, lest the enemy thereby get power in thee to puff up thy mind in thy knowledge above thy life, which devours the life.

Therefore as thou feels Faith, Love, Meeknesse, Gentlenesse, Patience, or any Godliness move in the Spirit, therein become obedient with all diligence, and thereby shalt thou know the power thereof against all the contrary motions in thy flesh, so shalt thou learn the salvation of Grace unto life eternal.

eternal, which thou canst never attain by talking or any other way but in the Obedience thereof, so shalt thou not receive the grace of God in vain, nor words without the working power of life, whereby the living knowledge of the Mystery of godliness will daily increase.

For by Obedience of the Spirit is the soul purified from its darkness and pollution, and made fit for the further manifestation of the hidden Mystery, and the receiving the fulness thereof, and walking therein; And so by the holy Ghost thou shalt be able to confess Jesus Lord over all powers in heaven and in earth, the opener of all secrets, and only revealer of the Father who begetteth, by whom thou becomes wise in thy knowledge unto salvation, not unto vain babbling, whose words shall rise and condemn them who glory therein.

But thou, if in Spirit thou hearken diligently and obey, shalt know that he who sometimes spake by the Prophets doth now speak by his Son; the everlasting power of godliness, only begotten of the Father, and in all things like unto him, in whom he is made manifest; And the Prophets have prophesied of glory to come, but the Son declares the Father in the present life, according to the measure of him formed; and as he arises in fulness he opens the heavens and gives the inheritance therewith.

An opening of Light to all sorts of Rulers and People that wait for the Kingdoms of God; that you may not oppose him in his appearance, nor set up war to reign upon earth in his stead.

DO you say you seek God you Rulers and People, will you seek his face upon earth? or would you see his appearance to reign in righteousness? or can you rejoice to let him manifest in flesh? or do you love his image who is the Father of Lights from whom you look for the Son from Heaven? then be not carnally minded in your expectation, least you know him not in his appearance who is a spirit, and so oppose him as your Fathers in the flesh ever did, except

you be born of the Spirit you cannot see the Kingdom of God.

The Father dwells in the light and changes not, and the Son is the light of the World in his own Image, by whom he changes all things that are out of him, and overturns shadows and customs, and makes the world new; and in Spirit and power is his Kingdom upon Earth, and the flesh is the Vail which he was ever hid from flesh and blood, but revealed in spirit to such as desired to know no man after the flesh, to see up or to worship; And no man could ever say that this Jesus was Lord but by the Holy Ghost.

So with the light of the Spirit alone which sees through the vail is Jesus known to be Lord and King for ever, with which you may all see what you set up to be Lord and Ruler in your selves or over others. You that chuse Rulers, Judges, and Justices, Mayors and Constables, &c. Do you see through the Vail to chuse Jesus in Spirit to Rule over you or over others? Is that eye open which knows the Holy Ghost, & what Vessel is filled therewith, that you may chuse him to Rule in his Kingdom? do you seek for that Spirit to chuse withall by which alone Jesus is known to be Lord? Then it is plain you seek Gods Kingdom in the face of Jesus Christ who is that Spirit, which turning to, causes the vail to be taken away from all hearts, and will change you also into his image by that Spirit as saith the Scriptures. So there was none to be chosen for Judges Kings, or Rulers in *Israels* Common-wealth but who had of this Spirit and unction put upon them, and then the Lord Reigned over them in his Anointed, whether King, Priest or Prophet, man or woman; but when they chused Rulers like other Nations, then they rejected (not *Samuel*) but the Lord, that he should not Reign over them. Now you that say you seek the Lord to Rule over you, and say thy Kingdom come, mind what you chuse to rule in you or over you, & with what spirit; lest your practise oppose your prayers and make void your daily expectation; do you chuse after the flesh as other nations do, or do you chuse after the holy Ghost? If you chuse after the flesh, then you see the vail berwixt you and the Lord, and Gods Kingdom and his image you cannot see, and so you reject the Lord as other nations do, but if you look

look through the Vail unto that which is within the Vail, then shall the vail be taken away from all your hearts, and you shall see him amongst you whom you wait for, and him alone set up and worship, and chuse him alone to reign over you who is near you at hand to all that put not his day afar off.

So if you make Rulers like all the Nations, then after the flesh, they that are rich, they that are proud, they that are full of earthly glory, &c. Here is the earth set above, then the Vail is before your eye, and you see not the Lord that Spirit, nor do you set up Jesus to be Lord by the Holy Ghost, but if that eye be open in you, that can see through the vail of earth, and all this deal of flesh and darkness to that which is within the vail, even the holy One in his Temple, him to chuse and set above in your mindes, then your eye shall see the Lords anointed, and the King in his glory, and he shall rule, whose right it is, in every heart, and your Governors shall be of your selves, and all violence shall cease, and shakings of Governments, the Government being upon his shoulders, who is the Prince of all your peace, in the great and in the small, who shall reign in righteousness, and judge the people with equity for God, and not for rewards, to whose authority every knee shall bow, and every tongue confess for conscience sake, his name being written in every heart will then be read whose kingdom is everlasting, and in spirit and power he reigns, and in spirit is worshipped in heaven and in earth, who fills all things with the presence of his Glory, and his kingdom is near to all that can believe, its within you, saith Christ, and he rules where he is not known (though not to salvation) who is made of the seed of David after the flesh by the word of God to all Generations, a King for ever, according to promise, whose Kingdom the eye which the god of this world hath blinded is putting afar off, who sees not the light of his glorious Gospel though he be not afar off, but him in whom all things have life and being, either to salvation, or condemnation, and this is the condemnation, that light is come already into the world, which men who loves their evil deeds say is to come, and so looks for that without who is a spirit within, and therein hath ever reigned more or lesse, but now is arising to his day over all the world, whose sound is gone out to the ends

ends of the earth, and his light ariseth in every heart, to life or condemnation, and some it leads into rest, and others it pricketh to the heart, and they kick against it and will not have it to rule therein, and to this day he is rejected of the builders, who is the first born unto God in Spirit blessed over all.

And now all sorts of people who in truth wait for the Kingdom of God upon earth, with that which in you is of him, you may all see (if you keep that eye single) when he draws near who is born of the Spirit, and when he is put afar off in his Government here below, when you behold in any manner of Authority, such a spirit as is for God alone, looking to that of God in every man without respect of person or riches, and with a single eye seeks to find out where that measure of God is transgressed in any, or where it is oppressed by any, and with that measure of God in himself seeks to set judgement upon the head of the transgressor, and to set free the innocent principle of God in all, which will not lead any to evil, then is the judgement of God and for God, and that of God is set above in all, that's he that's born of God; here the kingdom of God is near, and as this increaseth so God draws near, and his Kingdome increaseth; and that of God in you all will answer thereto, and rejoyce thereat, which waits for him, and that which is upright in every heart shall say that is the judgement of God, and in that Vessel is God on his Throne, according to the measure of that Spirit set up in Judgement, so is Jesus Lord by the Holy Ghost, known and bowed to.

But on the contrary, in what place of authority soever it be, in which the Innocent comes for Judgement against the Oppressor who is too strong for him, and so seeks to Justice to plead his Cause, and to deliver the seed of God that is burthened; and when he comes his Cause is not heard, but is thrust away (if not further ensnared,) because he cannot oppress that of God in him more, either by bowing to something of vain Customs or Worships never set up by God nor owned by his witness for Conscience sake, or else because he cannot hire his judgement by feeding a covetous Spirit which is for Rewards, and not for God that he Judges, and to the innocent

Soul is not relieved at this thron, but sent away as an offender, from that place where he should be eased and justified with the judgement of a free spirit, for justice sake, both not that of God in you all testifie against this, that judgement is here turned backward in that vessel, and that Jesus is not Lord therein, so the innocent heart is sinned, but not saved, and the Kingdom of God put as far off, and the Scepter of Righteousness not seen.

Wherefore Rulers and People, who set up flesh instead of the holy Spirit to rule over you, the wills of men, the pride and glory of this world, or any visible thing here below born after the flesh, see what you chuse, and what you put as far off, and with that spirit you now chuse you will never see the Kingdom of God, nor be able to say in truth that Jesus is Lord, its by the spirit of holiness, meekness, and true judgement and works of righteousness, that Jesus is known to reign, and therein stands the sight of his Kingdom, and Lordship, in every heart, in every Court, and in every place of judgement to all generations, which you deny in chusing the man of this world after the flesh to rule in you, or over you therein, and yet you say you look for him, and thy Kingdom come daily, but deny him in the simplicity of his lowly spirit to rule for his own in all, as all your Rulers ever did, as you have read in words, and now may read in deeds, the world by wisdom knows not God, so that spirit chuses its own to rule, but cannot receive him whom you say you look for.

And how should any one who sees the kingdom of God, and where the simplicity of Christ is above, own that kingdom, or worship that Spirit and not betray the simplicity of Christ, and give his honour to another. And if in the meekness of mind you did but weigh this, you could not think it so strange why so many at this day (who have received the kingdom of God in his lowly, just and righteous spirit) chuse rather to suffer death under that spirit of this world then to bow to worship it, or confess that due thereto which belongs onely to Jesus the Lord, neither would you say it was obstinacy or contempt of Authority rather to suffer by the will of man then to rob the

the Lord of his glory, and deny Christ in his kingly office, & set up another in his place. And herein true wisdom may see that in so doing we resist not that power which is ordained of God, nor the person, but that spirit we testify against by sufferings under, which God never anointed for a Saviour, holding forth the anointing as we have received for a witness against him, in the spirit of meekness, confessing our King in whom we receive power to suffer; so to us he is come, and by the gift of the Holy Ghost we can say he is Lord; therefore to us there is but one Lord; though there be many so called, whether in heaven or in earth, yet have we but one in all, both in heaven and earth, and him we know where ever he is by the gift of the Holy Ghost, and to him in spirit we confesse and bow; and the fruits of his spirit are manifest with the light of the world, testifying against all the works of darkness, in all the children of his kingdom. And to us he is born who is from above the Holy Child, wonderful in Council and Strength, whose heavenly power and vertue takes our affections from all earthly objects and worship, whose name is Immanuel, and it is written in our hearts, and shed abroad into the world in our lives, and Christ Jesus is the end of our conversation, him alone to put on, above all to preach by walking in him as we have received of that lively image of holiness and truth, the anointed of God, and so we confess him before men, who is the right heir, in what vessel soever he appears, and the praise we give to God where this treasure is found in the earthen vessel, and the hope of all our glory is Christ within, and the increase of his government is Christ within, of which there is no end, and with that spirit is all righteousness established, the kingdom of God upon earth, and eternal life.

And where this is not seen, chosen, and followed, there men rule in their own wills, and where mens persons and riches is respected in chusing such, there the same is respected in judgement by such, and the Law of God is perverted, and the sword of Justice which should defend the cause of the innocent is laid by, and the fist of wickedness is set up against that which is tender of God in every conscience, and when this rules the righteous seed mourns in secret, but wickedness

nells reigns openly, and this is and ever was the state of the Kingdom of God and the Kingdoms of the *Gentiles*, the one rules in the Spirit of Holiness, and the other exercise Lordship in their own wills, chosen and set up not by the Holy Ghost, as you may read in the Scriptures concerning *Israels* common wealth, who when they wanted the ruling of this spirit they sold themselves under their enemies, but when this was their Judge they had a Saviour chosen after the spirit, not after the flesh, what ever was the vessel, the Spirit was their Saviour.

Moses was a poor wandering Shepherd, yet in this Spirit a God to *Pharaoh*, and Saviour of *Israel*; *Samuel* a poor man who received no reward for judgment, and when they went about to chuse another after the manner of other Nations they rejected God, who then gave them a King in his wrath; *David* a poor man not chosen by the outward appearance as man looks, but by the heart, by the direction of the Spirit, he was the Shepherd of *Israel*, and his seed of the same Election hath the everlasting Kingdom of promise to all generations. *Elisha* a Plowman, yet by that Spirit was he the Chariots of *Israel* and horsemen thereof. *Deborah* a woman yet a Judge & deliverer to *Israel*. And too long would it be to instance in all ages how he hath set up his throne and saved his people in this Election, not of wisdom, riches or worldly glory, but the poor of this world, rich in faith, heirs of the Kingdom of promise, which you say you look for, but cannot see nor receive while you chuse after the flesh as the world hath ever done, who still have bent all their wisdom and Religion to keep the Heir out of his Kingdom, whom they have been looking for after the flesh, but not believing in the light to give them a sight through the vail to him that is born of the spirit have resisted the Holy One, and chosen the murderer, as did your Fathers so do you alwayes resist the Holy Ghost, and as it was so it is, that which is born of the flesh is flesh, & chuses after the flesh and worships after the flesh, for it can see no further, it cannot see the Kingdom of God, and that which is born of the Spirit is Spirit, and chuses after the Spirit, and worships in spirit, and these are contrary Kingdoms, and he thats born after the flesh persecutes him thats born after

the spirit, ever did and ever will do, for the Scripture cannot be broken, which hath so said and is now fulfilled.

And now you that are called Christians, you read and Preach of this King Christ Jesus and his Kingdom, what a One he ever hath been in his appearance upon Earth, by whom he hath been received and by whom rejected and after what manner he hath ever suffered, and by what power he hath reigned in all ages, and this you will confesse in words, but will you now receive him to reign in you? Or can you own his appearance where it is set up in others and not be offended therewith, is that eye open that knows him, or can you delight in him who was never like the world in his walkings? was not he ever poor as to this world, and therefore rejected of the rich and learned? lowly, and rejected of Princes and them that was high? was not his work ever to change shadows, and forms, and Religious traditions set up in mens minds above the life of Truth and leadings of the spirit, and to set up spiritual worship and obedience in its place? And therefore by the builders ever rejected and condemned, and his new work was ever foolishness to the wise, wherefore he bare the reproach thereof with patience, was he not ever meek and innocent and harmless in his conversation towards all men as a Lamb indeed, separate from sinners in life, yet seeking them to save out of sin with the daily giving up his life, &c? So he was and so he hath ever appeared on earth, now can you receive him King as he was, you that wait for him? Or do you think he is changed? Is he now become proud and lofty in flesh after the world, cruel & covetous and hard-hearted, subtle and crafty, so, deceive the simple, strong and violent to trample on the helpless, doth the glory of his Scepter now stand in meats and drinks and fine apparel or great earthly possessions? doth he now come to take up his abode and delight in these things, who ever hath come to take the minds of his people out of these things up into the heavenly treasure? doth he now delight in earthly glory, strife and exaltation? Is the weapons of his warfare now become carnal wherewith he overcomes his enemies? doth he now come with haling and beating, whips and prisons and cruel tortures to take the Kingdom of peace, who hath suffered such things for

formerly from the world himself, & will he now turn oppressor of that which is tender in Conscience, and grind the face of the poor, or pervert the Judgment of the needy? Should he now be seen in works of this nature, were this to appear the second time without sin unto salvation as he is promised? Sure the vail is thick over that heart who sees not that this is not his Kingdom, Power nor Glory, nor his image who is the same yesterday to day and for ever. Yet is this nature above in many, and chosen to Rule over many who say they wait for his Kingdom, that eye being darkned with the love of the world which should give the true sight of his coming, the carnal mind thinks God to be like himself. But did you but honestly look into your own hearts, with that eye which puts a difference between things that differ in your selves, to know each motion of each Spirit, and each power, and the end and nature of its working, the earthly and the heavenly; you would soon be able to Judge of these two which so far differ in their fruits, and are so contrary in all things, and to own the right heir in his Kingdom: But while you suffer the god of this world to keep his Throne in your hearts, by letting him captivate your minds and affections into earthly delights, it is not like he will suffer you to chuse aright, nor receive another to reign in you or over you, the eye of the mind being blinded therewith, the light of the Gospel cannot shine into the heart by which you should chuse, and which gives the knowledge of God in the face of Jesus, nor that treasure be seen or received in the earthen vessel, as King either in your selves or others; but the wise in heart knows what they wait for, and when they see him they rejoyce with the joy of his Kingdom which consists not in carnal things, nor comes with outward observations, but whose coming is within, and whose Kingdom consists in Righteousness, Peace and Joy in the Holy Ghost, blessed be our King for ever, and blessed are they who put not his Kingdom afar off.

And therefore you Rulers and People of all sorts high and low, this word is to you, and this day is to you the day of the Lord, arise and receive your King into his Kingdom; that he may receive you and establish you therein; the Lord it at hand, he is near to all that call upon him in truth and righteousness.

To you Princes, Judges, Justices Mayors and Constables
 & all sorts of Rulers who are in the place to Govern the Lord
 is at hand, he is near you all, the Kingdom of God is within
 you, the Principle of God is within you, with which (if
 you mind it) he will break the yoke of the oppressor within
 you and without you by the sword of Justice, thats his King-
 dom upon earth, put it not afar off, let it arise in your hearts,
 set it up above the will of man, let it shine in your hearts, let
 it speak in your Courts, that which is of God in you all,
 which Judges justly and with equity; lay by your will, your
 pride, your covetousness, and all thats above that Spirit of
 meekness in your minds, and make room in your hearts for
 the Holy Ghost, that thereby Jesus may be Lord in you and
 over others, that you may know him to whom Judgment
 belongs, to be in you; you need not say who shall ascend into
 heaven to bring down Christ from above, or who shall descend
 into the deep to bring up Christ again from the dead, for he
 is nigh you, and you may feel his witness in Spirit, and his
 Word is in your hearts, the Word of Faith, the Word of
 Righteousness, that therewith you may all know him, who
 standeth in the Congregation of the mighty, to Judge among
 the Gods, who Judgeth not unjustly, nor accepteth the person
 of the wicked, but that with him you may deliver the Poor
 and Fatherless, and Judge the cause of the stranger, wherein
 they are oppressed, thats his Kingdom, and thats the Word
 of Faith and the Word of Righteousness that leads to it.

And if this be set up in your own hearts to love it more
 then gifts and rewards, persons or earthly glory, then is the
 Lord near you, and his Kingdom is above the earth in you,
 and your work will be to set it above the earth in others, and
 so the Kingdom of your Father who begets this in your hearts
 his Kingdom comes, as his Will is done upon earth as it is in
 Heaven, where all obey him, there is the Kingdom his, the
 Power is his by which you Judge, and the glory is his of
 your Righteous Judgment, now and for ever if you therein
 abide. And thus shall you be of the obedient Children to
 that of your Father in you begotten, who say and do, who
 pray and practise, and not like the Scribes and Pharisees and

Lawyers,

Lawyers, who said and did not, who made long prayers, but devoured the poor and needy, and judged not the cause of the stranger, but laid heavy burthens upon others, and bowed not thereto themselves, who could not believe in the light, nor receive Christ within them, though he told them the kingdom of God was within them, and his word had no place in them, who was filled with pride and wilfulness; so they had lost the key of knowledge, the key of *David*, to open to them the way into the anointing, whereby to know *David's* Lord to reign in Spirit, which hath the promise of *David's* Throne for ever: So when they lost this the kingdom departed from *Israel*, and the Priesthood also; and he set up his sign to the Gentiles, preaching the kingdom of God to them that were afar off, and they that were not a people came to the kingdom of his anointing, and that great mystery that had been hid from ages was opened thereby to the Gentiles, which was Christ in them, the hope of Glory, and Kingdom of the Father.

And now you that are called Christians, and are making great Declarations, what a glorious Kingdom the Kingdom of Christ will be at his coming, and what holiness and righteous Government, and many high things and great glory you look for, &c. But above all the rest, how are you estranged, who are gone out again from the anointing to look for this without you, while you reject it within you? Was Christ within them, that great mystery that had been hid from ages, which by the hearing of faith was opened to the Gentiles, and was the hope of Glory to them (even Christ within them, whom the Apostles preached, warning every man, and teaching every man that they might present every one perfect in Christ Jesus, the hope of Glory within them, which Faith the Jews not receiving, lost their King and Kingdom? And is your hopes without you, as the Jews was? Is that the Hope the Apostles preached to the Gentiles, or that which enters within the vail? Is there not a vail drawn over your hearts again, whilst you read this in Scriptures? And have not you lost the key of knowledge, who are gone out from the anointing in your hopes? Have you not lost the key of *David*, which should
let

let you see *David's* Lord, in which the kingdom of God is established for ever? Did God swear this to *David* after the flesh, or to *Abraham* after the flesh, or to any after the flesh? Then how is his kingdom everlasting? Or why did he say, the flesh profits nothing? And why did the Apostle say, they desired henceforth to know no man after the flesh, no not Christ himself? Flesh and blood passeth away, but this kingdom is everlasting; so him whom the Apostles preached in Spirit by the receiving of the Holy Ghost, wherein they were to grow up to his age, and stature, and appearance, him you reject in spirit to be the hope of your glory and kingdom and wait for a government after the flesh, and so shut up the great mystery of godliness which was opened, and the kingdom against your selves. which mystery is not after the flesh, but God manifest in flesh, Christ within the hope of Glory, and this mystery was ever shut with carnal expectations, but opened in the Spirit, as it was, so it is, who denyes the Spirit to be Lord shuts up the kingdom.

Wherefore arise out of the flesh you Rulers and People, and receive your King, long hath he been rejected and thrust out of the Throne of Judgement, for which you have no Peace nor Establishment; why will you not turn to him who calls you in Spirit, what a shame is this, that you are called Christians, and know not your anointing Christ in you? What, Christians and without Christ, Christ not come? What do you rule withal, and discern with, and judge with? Is not all that reprobate, who knows not Christ in you? But if you know a just, a holy, a righteous principle of Spirit in you that is of Christ, set it up, and you let up Christ, bow to the Holy Ghost and you worship in Spirit, and thereby you shall say that Jesus is Lord, set up his light in your hearts and his day will arise to you all, for there must the day dawn and the day-star arise in your hearts, which will give the knowledge of God near you, and true judgement near you, and that which rules over spiritual wickedness near you, which all must bow to who receives the kingdom of God, honour God in your hearts, set him up in your hearts, let him be Judge in your hearts, and first receive his Light and Judgement

ment there, before you pass judgement upon others, least you in judging others before men condemn your selves before God: *David* had little thought he had done that, when he said, he that had taken his neighbours lamb should surely dye; and you may soon do the like if you go out from the Spirit and judge before you receive judgement in your own hearts, and see all be clean there first, then is your Scepter established in righteousness, and your judgement in truth, which is the Scepter of the Throne of *David* in Spirit, which condemned *David* in flesh, and will condemn you in the flesh if you sin against it; and that is his kingdom, and he is King for ever, who in Spirit condemns sin in the flesh, and for this end is he manifest, that the righteousness of the Law may be fulfilled in all who walk not after the flesh, but after the Spirit, which comes in his Name, who went away after the flesh, that the kingdom might come. And if you receive your authority and judgement in this right principle of God, it will judge for God in all your selves, and others, and it will fit you to be mediators betwixt the Offender and Sufferer in all, and you will see what it is which transgresseth, and what is transgressed, and the nature of every offence to pass an equal judgement accordingly, and this is of God, and he loves it, and where that of God is pressed, not to clear the oppressor, but to judge the oppressor, and set that of God which is innocent free; and here, with that of God in your selves you judge for that of God in all, and set that of God above the oppressor in all, which oppressor is not of God in you nor in others, but is to be judged, and for the Law and for the Sword, but against that of God, the Law is not; and here is Gods kingdom already near, and not afar off, where God is all in all, and the righteous reigns, and the power that is ordained of God, the soul is subject to for conscience sake towards God in heaven and earth, and that of God in every conscience shall answer to your judgement and Authority, and God shall set you up therewith as a terror in every heart above the evil doer, the murderer and traytor, and the Arrows of the Almighty shall stick in the beams of all that seek to undermine this Government, for the kingdom of God it is, in which he rules.

Rules, who cannot forgive himself, nor hath this kingdome been taken from any who once received it thus, till they go out of it themselves, by suffering or setting up another to rule above that measure of this just and innocent principle of God.

And if you receive this kingdome from heaven in love of it, then shall you receive your judgement from heaven also, and your Law to judge by, and God shall make you rich towards him in righteous judgement, and towards his People, and a discerning spirit will he give you in this anointing to know hard matters that are hid from flesh and blood, which you shall receive in secret, and bring forth openly, and all shall hear and fear, and praise the Lord for you, and you shall no more go to the Heathen to learn judgment whom the Lord hath removed far from him, nor shall you uphold those Laws by which the servants of God hath suffered formerly in the times of Popery, nor shall the Statutes of *Omer* be kept and observed, nor follow the wayes of the house of *Jeroboam*, for you have seen what God hath done concerning them, that you may fear to follow them: But you shall have your Laws from the Law-giver Christ Jesus, and your judgement from the Father of lights, whose Ministers then you are, to whose sword that of God in every Conscience shall answer, which is written in every heart, and which every heart shall fear to offend, when they hear that the Lord hath raised him up Judges as at the first, and Counsellours as at the beginning, and the Heathen shall hear and fear, and come to you to learn judgement, and righteousness shall arise from amongst you to the ends of the earth, & the break of Gods day shall be with you first, as to you it is first rendered if you be not found unworthy to receive him, and he shall make you as a head in Counsel, and the first born of all Nations unto God: shall you be if you receive him, wherein the blessing of God is bound up by an oath, and his strength upon earth to all generations.

And this is the love of God to you all once more, The Rulers of these Nations, from the highest to the lowest, that love might open your hearts, that the earth hath shut and sealed, that you might come to a feeling of your everlasting esta-

establishment, and that your tears may cease in an endless union betwixt Christ your King and your own souls, to the dread of all your enemies, and eternal praises lift up to him indeed, who hath scattered your enemies many a time for you, and all their dark plots brought to light, that you may love the light wherein is your salvation, and not plot in darkness against his innocent ones, as your enemies do, but with hearts open and naked receive the truth, which condemns all the deeds of darkness in you and in them, lest he bring your Plots and secret Counsels against the innocent upon your head, as he hath often done to your enemies, for he will avenge the poor, though long he suffer with them and in them; and this is now seen concerning you, as was formerly seen concerning them, of which they were warned in words, and witnessed against in sufferings long before it came, who are now broken as a Potters vessel, and cannot be made whole, but what ever they do, breaks them more. And now are you warned and invited in love, who sees before you this day what God hath done concerning them, and suffered concerning you.

And I am bold in the love of God to send this to you all wherein there is a Seed of God, and I know there is that of God in you which will answer to the truth of this; and the Scriptures witness with me also, so I am not alone, but by two infallible witnesses every word is established, either to life or condemnation; and my prayers to God is and shall be, as long as this of God in me hath breathings, That you may receive the Kingdom of God which is near you, through that spiritual Light and Key that opens the door of your entrance thereinto, that you may come to be established in the Covenant of God and not of man, and that you may not resist the Holy Ghost, as hitherto you have (many of you) done, nor kick against that which pricks you at your hearts when you are told hereof, lest you be broken in the end, so as you can never be healed, which is near at hand to be broken or established, as you receive God or refuse him, who hath long waited upon you that now are, and with much patience is he finishing as large a Testimony of his suffering and forbearance among
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you,

you, as ever was since the world began, though it be little seen where the light is rejected, which the longing of my Soul is, may be for the leading to Repentance, that you may be established after all this shakings in that which cannot be shaken, otherwise the most miserable Wo that ever was will come upon you, your Profession of Christ being the greatest that ever was since the beginning; And his Oppression answerable, under which he suffers in all places of the Nations for a testimony that the Kingdom is near you, whether you will receive him or refuse him, whose life in measure is now manifest in mortal flesh, and the light thereof ariseth in every Conscience to lead or condemne.

A Candle lighted, to give the sight of the good Old Way of God at his Coming from the wayes that now ensnares the simple.

A Voice in the Wildernesse cries aloud to all you who are talking of the Lords coming, prepare his way, make his paths strait, make way for the Just to come to Judgment, make him way in your streets, he comes not in a corner, nor is he kept in the secret chambers, but openly in the streets of the great Cities, where iniquity is committed openly, whose Cry hath gone up before the Lord, and he comes to see whether it be to indeed as the Cry hath been: And behold here is no room for the feet of his Servants to pass, in whom he comes; The ancient paths of Peace are broken up, the Sea hath broken its Banks, it rages and swells exceedingly, and the good old Wayes are grown like a Wildernesse, they are filled with heaps of Rubbish, so that the Stranger cannot pass, who hath no habitation in the Earth; our streets are become as Sodom which God overthrew, who can see and not lament? How are the paths of the Just devoured? How is Briers and Thornes grown over the way of the Righteous, which takes hold of the upright what way soever he turn, if he come against sin? So the Innocent passe, if he come in the Name of the Lord: All hath freedom but the Heir, and such

as he sends before his face to prepare his Way; Swearers, Liars, Drunkards, and all deceitful workers are become Free-men, have free passage, and every one brings forth without fear; but he that departs from Iniquity, and testifies against it, is beset about with them all, as a Sheep in the bryars, what way soever he turns, his bonds are increased. How is true Judgment driven into a corner, and Wickedness come into the streets, which rises up without fear against him that Reproves it? for Violence hath got into the Seat of Equity, and hath framed mischief by a Law, and hath turned Judgment Backwards.

Should not Truth have its way amongst you Professors, and righteous Judgment passe upon its Enemies where they are found, and plead its own cause against Iniquity? But he that letteth stands in the way with his Weapons to devour him that is more Righteous then himself, and no man is able to restore to the upright his path; Or can he redeem his own way, but through blood? Shall he condemn Iniquity, and not be a prey? Or shall he reprove sin in the Gate, and not be taken in their Dragg? And when the Innocent is caught in this Net, to whom shall he cry for relief and not increase his bonds? Or who will plead his Innocent Cause, and not betray him? If he would appeal to Justice, he cannot come at it, nor doth Judgment sit in the Gate? Is there help in the House of the King, or will the House of the Priest plead his Right? Or to whom may he commit himself with safety, whose Life and Faith is held in a pure Conscience? Or in what Court can he appear without offence? Are not Snares laid in lower places, and on the Mountains a Net spread? And do not these daily catch men? Search if there be a man left that is valiant for Truth upon Earth, who for fear or favour will not wink at Oppression, or that dare faithfully stand by him that comes in the Name of the Lord to reprove sin openly: who is he that hath not laid Riches, or Honour, or some piece of Earth in his own way to stop his feet from the path of uprightnesse, and so is every mans Arm become too short to relieve the Oppressed, or to open the way where in the Innocent may serve his Maker without fear? Or the

Just to proclaim the Holiness of God without danger, in the way that God shall chuse, and not man; Or for Judgment to come forth into the open places where wickedness is most acted: Or for the lively witness of the Lamb to arise against his enemy in the good old way that he hath chosen to all Generations?

Ah! how is the Ancient paths forsaken of men? How have you left the good old Way of God, and chosen wayes of your own against your own souls? How long will it be ere you try your wayes with the truth, that you may returne to him who is come to require the Paths of judgment and righteousness, and truth, that the meek may possess his Inheritance of old; and that God may walk in his own seed as he hath said, *I will dwell in them, and walk in them, who comes as the lightning.*

Behold you who are crying against new wayes, you say it was never well since there was so many new wayes, you are the men, and your wayes are the thing you complain of, and why there is so many of your wayes, is because *Babel* is confounded, and many Heads and Horns are lifted up to fulfil that number, as is written of them to withstand the way of the Lamb, and to fight against Gods appearance in his heritage; who all are set against the way of God as at this day, which is but one to all generations; was not this his way of Old which is now rejected, and which is become so odious in your eyes? Was not this of old the pure path, which you now say breaks your peace? Search the Scriptures which testify of God and his way in his servants of old, and how he then passed in his redeemed ones, chosen vessels for himself, to make his power known against opposers, as you may read in Scriptures, trace the steps of his servants in whom he walked, and see how far you have erred at this day.

Was not this his way in *Jeremiab*? Who led him into the gates of *Jerusalem*, and through the streets thereof, through him declaring against sin there abounding, and to pronounce judgments to follow? did not he lead him into their Temple, and therein told them who went thither to worship that they trusted in a Lye, who cryed the Temple of the Lord, but had made

made it a Den of Thieves by their wicked wayes? Did not he lead him down to the house of the King, and there told him, That if he would not amend his wayes his house should become a desolation? And which of the false Prophets did he not reprove openly by him? Was not this his way then? And what became of them that would have slopt him? Did not he speak words in *Amos* against the Wickedness of their King, Priests and Worships, that the Land was not able to bear? Did not he lead *Jonah* through the streets of *Ninveh*? And in which of the Prophets did not he thus walk in, and some received him in his way, and turned from their own wayes and found Mercy; and the rest that rejected him were destroyed in their own wayes in which they blessed themselves as at this day? Now read these, and read what you now oppose in your Streets and Steeple-houses, and Markets, and let that of God in you be judge if you be not of such as now say, Depart from us we will have none of thy wayes? Also search your Gospel if you can receive his way therein which changes not. Did not he come in Christ, and in his Apostles as a wanderer to and fro, without a certain dwelling place, to Preach Repentance and amendment of life, and the light of the world, from City to Village, from place to place, which way you now call Vagabonds? And did not he enter their Temples and Synagogues, Schools and Markets, and all their places of Worship and concourse, where sin or false Worship was acted, and there Disputed and testified against their whole way, and called them to the way of God, and this was his manner of walking in them, even in times of their Worships, and in the greatest Assembly of Meetings and Markets, which to you is become as gall and wormwood, and you call it Disturbance and Peace-breaking.

Was not this his way in such as knew their bodies to be his Temples, and in whom he walked and spoke the words of Life, and Judgment, and Truth; his way by which he overturned the World, leaving all without excuse against the day of wrath which was to follow where he was rejected; his way by which he called many thousands out of false Worships in which they were settled (as you are) and their Souls deceived, but this

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was his way to Salvation, which was not their way (as he hath said, my wayes are not your wayes) yet was there no other way for them to be saved, which is the same at this day to all that receive his coming, and to all that resist the Holy Spirit in his Temples; as did your fathers, so do you saith Stephen to such as worshipped God in outward observations, but denied his way and worship in Temples made without hands: these resisted the Holy Ghost, resisted the way of God, as do you. Read and consider, *Steven* was full of God, the Spirit spake in him, they resisted him, they called him a Blasphemer, they stoned him by a Law: here was Gods way, and their way, now try your wayes whose work is to resist the Spirit and Light within, which hath filled the hearts and mouths of his servants to cry against sin. Mind what you resist.

Had not God come in this his own Way to seek and to save by his appearance in such vessels as he had prepared of old for that end (whom in time he filled with himself, as they stood in need, in all conditions to pass with him through all hardships and crooked wayes of the wicked world, from place to place seeking a seed to himself) what had become of the Saints of old, which was covered with darknesse, till he came thus to appear to them holding forth his light, and his life and glory in vessels prepared, to shew forth his vertues and the riches of his grace, not only in declaring in words, but also in power, to suffer for his Name long and hard Tryals, with much patience and meeknesse, in all which they became signs to the world, and lively witnesses of God to his own in every Conscience, whereby the Seed of God in many, gathered strength to arise out of darknesse and come to iudgement, and by their sufferings waxed confident in the Faith, that it was the eternal God that they had seen preached; and that was in them who thus suffered, and did not receive their words as the words of men, but of God, who was with them and in them in all. And this his way was not only to receive such as came to him, but with danger of life went in to their Assemblies and publick places, to bring them out of the claws of the Devil, who beat some in their Synagogues, haled some before Rulers, cast some into Prison, who suffered great afflictions

ons to bring souls from under the dark power, and in all this God was afflicted with them, and by his own Spirit brought them out, and this was his way of ransoming and redeeming, and of bringing to *Zion* as you may read of old. And thus by his Spirit and by his working in them did he work wonders and signs, and was a witness against the whole body of sin, overturning false wayes and worships by a way they knew not: nor did the world know it was he, until he had brought to passe his work upon them, having thus gathered out his Seed from amongst them, who then sought to stop his way, as you do at this day. And what was their end?

And in this way was the Churches of Christ gathered even blood, and sufferings, and tumults, and beatings, and mockings, and whippings, and all manner of cruel usage, fighting with beasts after the manner of men; and by the patient sufferings of Christ in them, were many recovered out of the snares of the Devil, which had he not sought them in this way, they had lived and died in blindness. And this was the way in which God gathered the Churches (which you who oppose this way would imitate) and in this way was the mystery of Godliness, and the mystery of iniquity revealed, and the Kingdom of Christ known upon earth; and in this way came the Scriptures of the Apostles and Prophets, of which you talk, and would turn to oppose this way; like them who read his coming in the Prophets, and would have stopt his coming in Christ and the Apostles, so do you ever resist the way of the Holy One, and yet in words you pray for his coming, but having erred in your hearts from that light which should give the knowledge of him, you know not his wayes, but have in your imaginations set a new way for his appearance, every one in his own form, but all think you are doing him service, to stop his old way by force.

Ah foolish people (and full of wit) will you call on him to come to judgment, and stop his way with cruelty? Is not the day of the Lord darkness to you who deny the light? Gods wayes are not yours, nor his thought is yours, who are vain therein: will you hedge up his way against him? will you set Briers and Thorns before him? and shall not the light

of *Israel* kindle a fire amongst you? shall not he go through and tread you down, and with your own tear you as a Lion from whom none shall deliver?

Was it not thus with *Israel* when they builded Temples and increased their Altars, and multiplied their Sacrifices? & what was the end, was it not all to sin? for thereby they strengthened themselves against the way of the Lord in his Prophets, and blessed themselves in their worships, & said no evil should come upon them, for they made many prayers, but their hands were full of blood, for the best of them was become as a Bryar in the way of the Innocent, and the most upright as a Thorn-hedge in the way of his servants, in whom he appeared against their back-sliding evils and false worships, but they were not so to their own Teachers, for them they fed fat, and gave gifts, rewards, and hire to them; so having got Prophets of their own in their way, then they joyned together, and one cryed peace to another, and when God came to break that peace in his way, and to tell them it was not his peace, then they all joyned to hedge him out, and made a wall against him of their own righteousness, which they daubed up with their increase of Sacrifices and false worships, so they said they were innocent people; said so, and Priest, and Prophets, and Rulers said so, for they had trimed their own ways, so they said they should have peace, and he that told them truth then became their troubler. So having covered themselves with this garment, they could shed innocent blood boldly, which was found in the Skirts thereof not by secret search; and what became of all this? did their own wayes save them in the end? did not innocent blood out-cry the multitude of their Altars, till there was no remedy? So he became their enemy whom they called their Redeemer.

So now read your wayes at this day and measure them in Truth, and see what it is you are hedging our, who it is, and what is his message against, and what is his manner of coming, and our manner of opposing, that so, if it were possible, you might come to see a glimpse of the old way, and of your own works; is it not he that comes to cry out against that which is wicked in your streets, and false in your worships, that's be-

come your enemy, and breaks your peace, whom your hedge cannot stop nor your wall keep out? how many bryars and Thorns are set against him at this day to take hold of him if he do but open his mouth in your streets, what Laws new and old there is to make him an offender for a word in your Temples; how is he beat in your Synagogues, haled before Rulers and cast into Prison: how is the Scriptures fulfilled upon you, and his witness doubled against you manifold over, above all your forefathers of whom you read, and yet you say you are innocent, you are no persecutors but for liberty of Conscience, they were persecutors that so used him in the Prophets and in the Apostles, and in *Queen Maries* dayes that so used Martyrs, &c. but cannot see your work of the same nature, which *Queen Maries* Laws are far too short for you to accomplish, but with many additions thereto are you in much fury driving on to destruction, yet having trimed your own way, say you, we are Christians and have a Gospel Ministry of godly men, &c. But what Christians? did ever Christians count it a breach of their Peace to reprove sin in the Gate or where ever it is committed? did Christians ever cast into prison, or count it disorder to dispute in their Synagogues in the time of their worship? did they ever make a Law to whip strangers who asks them nought, or to force people to swear against the conscience? and many such things are now done which in the time of the Apostles the heathen came far short of, which now is filling up all against him whose coming is ever as a stranger in the earth, and what hedgings here is at this day to keep him out from his own is plainly to be seen, and that he should not have liberty to seek up his lost ones in high-ways and hedges, Markets and Steeple-houses; how have you heightened your walls higher then your fore-fathers? and what daubing is at this day against the way of God, from which your own wayes cannot save you? for the way of God is perfect and will endure to all Generations, wherein the upright walks and sinners falls in opposition thereto.

But how should you know his way who denies his light within, seeing they that rebell against the light never knew the pathes thereof, you & they who have erred in your hearts and therefore have not known his wayes, and how should you have peace or enter into his rest, for you that denies his light and resists his Spirit

in your hearts must needs be offended at his coming in your streets, so you have set your selves against him, and he hath set himself against you as at this day, and therefore it is not with you now as it was when you were in the work of making him way to walk in tender consciences, and you will find him arise more to crosse your wayes as you seek to stop his way, you have begun to walk contrary to him, and he is beginning to walk contrary to you, and unto you is he become an enemy; so take heed what you do, for till you return will he watch over you for evil and not for good, and the more you trim your own wayes to withstand his way, the more will he discover the blood of the innocent in your skirts before the Sun, till all may see you are no Christians, nor what you Profess, but open enemies to God and his people, and your hands full of blood; Wherefore be not rash, you heady people, you that are but looking for his coming in outward observations, are witnesses against your selves that his way you have not yet learned, though you have read of it, yet you know it not, and will you appoint him a way, and call it his way, and will he own it, who comes a way you have not known nor can believe if you be told it? it would be your wisdom to stand still every one and cease from your own wayes, and wait in the light, which only gives the knowledge of him and his way, which light shines in the heart as saith the Scriptures; and the Kingdom of God is within you, and he whom you oppose is a Spirit, and comes a spiritual way to cut down spiritual wickedness; so to the Spirit of light turn that you may see to prepare to meet him in his own way, and not to set your way to oppose him, that he should not break you to pieces.

The living God glorified in his Temple, the true worshippers that worship him in Spirit and in Truth.

NOW glory to God in Heaven, and the thousands of his Saints doth confess him upon earth, who bear his Name and testimony against the world, who have still put his coming afar off, who have not that which they profess in them, but tell of great things which they have not, who are without God in spirit, and his worship in spirit; such as Christ said worshipped they knew not what, and such now worship they know not what, who worship that they have not, and profess him they possess not, without God in the world;

world, in whose heart there is not God, who are not the Temples of the living God, but to this day worship in Temples made with hands, as those who resisted the Holy Ghost ever did, and how should such be holy vessels, holy men and women? what should sanctifie where God is not, and what should lead where the spirit is not, but the blind eye that leads into the ditch? and what is like to govern where God is not in his throne in the heart, how can such but be filled with unrighteousness who retain not God in their knowledge? so it is not strange to the children of light who with the eye of God are guided to see the whole world lie in wickedness, and to see such things acted against God in his Temples now, by such as are without God as ever was, so the Scriptures are fulfilled, as you may read; And ye holy in heart rejoyce, and lift up your heads towards the day of Redemption, and own your generation here on earth that you may be gathered to the Fathers with that which comes from above, and that spirit which perfects the just, and cast out the unjust, where are the dogs and Adulterers, and such as know not God, and where the hearts are gathered to the Fathers in God there the earth is blessed, whose God is the Lord, who have received the spirit from on high, and are filled with the Holy Ghost, as *Stephen* was who saw heaven open, who was full of God, whom the great Professors stoned, who was full of wrath, and yet said they looked for his coming from Scriptures, yet like mad men run upon him & destroyed his Temple, so he destroyed their temple w^h they thought to uphold, who resisted God the Holy Ghost, because he had no place in them, who could not receive the light of the world, nor his word could find place in them, but in such as they cast out it found place, whose bodies were the Temple of the living God, as he hath said, *I will dwell in them and walk in them*, and *Enoch* walked within, with God in spirit, and was not, & *Isaiah* God had wrought all his works in him; & *Jeremy* was full of the fury of the Lord; & *Ezekiel* was the son of man; And *Daniel* had the spirit of the most High God the spirit of light & understanding; And *Paul* had the Son of God revealed in him, the same that he Preached, and said they that knew not Christ in them were reprobate; and he that is joyned to the Lord is one Spirit; And to *David* the Lord said, *Thou art my Son this day have I begotten thee*, and *David* declared it, and the Saints were begotten of God, and

partakers of the Divine nature, and confessed the Father and the Son in them, and that the Son of God was come and had given them an understanding, which they that looked for him to come without, understood not, who beat him in their Synagogues and shamefully intreated him, because they knew not the Father nor the Son, but said he was to come; And they that had the Son had Life, and the rest was children of wrath, filled with wrath, and so the Father and the Son suppt with such as had them, and the Lord was at their Table, and they fed with him in his sufferings and blood, and the rest made a large Profession of him, but fed at the table of Devils, and these grew great in violence and strong to devour and shed blood, and the other excelled in meekness and patient in suffering, and here were they separated into life and death never like to meet more.

And here now may all read the worship in spirit in such as know God in spirit, and the worship in Letter in them that have not God, and know not what they worship, and these know not what they do who know not what they worship, and the Son of God saith, *Father forgive them, they know not what they do*, who saith they worship they know not what, who worship not in spirit, who worship in their thoughts of God, but not the Spirit of God in possession and knowledge, who think they do God service to kill and destroy the Temple of God, because they know not him in themselves that is worshipped therein, as Christ hath foretold, and must be fulfilled at the coming of the Holy Ghost; And when God descends from heaven to walk on Earth in his Temples, and to require his worship to himself out of all Sects and traditions, this is his entertainment from all that look for him in observation; whose coming is within, and his Kingdom is within you.

And now to you he is come of whom you have been long talking, and in that way he appears among you of which you are Preaching; The *Jews* had but the prophecies and shadows to know him by reading without them, but you read and Preach in words of the lively pattern in spirit, and have heard of the same Life and Testimony which now he bears against you in his Temples, and when he comes you cannot receive him who suffers the same things among you. Oh *England* how wilt thou stand in judgement, what wilt thou plead for thy self, when he arises to judgement, whose
Testi-

Testimony against thee is drawing to an end? what will be thy excuse, and who wilt thou say thou took him to be, who now endures such contradiction against himself, such halings, beatings, scourgings, and mockings, and banishings, imprisonings and death, without resisting? hast not thou heard of him before he came, that thou might have known in this thy day the things of thy peace? hast thou not read of him that is sent to seek his loit, in Temples and Synagogues, in Markets, and where the greatest of the people be, in which manner he now appears, and being refused of the rich, gathers the poor in the high wayes and hedges, and yet hath no where to lay his own head, hast thou not heard of the everlasting way of his walkings in Prophets and Apostles, and his pilgrimage in their bodies upon earth, who was ever a stranger in the world at his coming from Heaven? what spirit wilt thou say this is which hath conformed so many at this day, who was amongst you like wolves to devour others, now to suffer the spoiling of their goods, and torturings of their bodies, and taking away their lives without seeking the least revenge, wilt thou at that day say thou had thought it had been the spirit of the Devil, as many of you now doth, though in your consciences otherwise convinced?

Alas for thee, how art thou wept over at this day? And what a lamentable sorrow hath many of the Lords servants for thee, whom thou hast cast in holes and prisons for their obedience to God and testimony of their conscience towards God in them, whose patient sufferings, and unpareld cruelties are no more valued with thee then if they were dogs? and this hath gone throughout thee from the least to the greatest till there be very few left which are not wholly hardned, so that to hear of these evil dealings exercised upon the innocent doth no more enter your hearts, then the rain enters a rock; wherefore our souls are troubled for you, and our hopes concerning your healing grows daily less, and our sufferings in the Lord Jesus daily greater, hastning to the full, and what will you do in the end thereof? Or whom shall we take to witness for you? or may you be compared with any that ever hardned themselves in these wayes and escaped destruction, that our hopes might revive and our prayers not cease, did ever any thus deny the life of what you Preach in words your selves, and which some of you have measure felt and suffered for, and have been

been answered in by the Lord, and your eyes have seen the vengeance of the Almighty, and how dreadful it hath been both upon Kings, Priests and Rulers for resisting? Ah how much better had it been for you never to have known these things, which you have seen, read and Preached, then now that they should be fulfilled upon you to the uttermost? how well had it been for you had you been as those you call heathen, rather then to Profess Christ and thus ast against him at his coming, even in the same way your selves Preach him?

Alas, alas, what hath the innocent done, why he thus is used among you? doth he cry against sin, against pride, against false worship, against corrupt Rulers, corrupt Teachers, corrupt Lawyers, &c. And with much meekness bears his witness against these evils in you for a testimony of light to your words, whom he hath lifted up in wrath and zeal and judgement against the same things in the persons of others? and will not this arise against you of which you are witnesses all in one generation? But sayst thou, he breaks the peace, and breaks our Law, and is unmannerly, &c. But was he not ever so accounted, and is he not now in the same way he ever walked? what could that peace do for you (could you keep it whole) which is broken by reproving sin and deceit? Is there any peace to the wicked from God? and will he keep that Law which will not give him liberty to Reign in his Temples, and to lead his people by his Spirit? or will you plead that Law against him in judgement when he comes to deal with you, who should know his Law written in your hearts to limit you, and not your Laws to limit him, not your manners must not bind the conscience where he is known to be King? and this you know is truth and have pleaded it against others, and now cannot own it, will not the Laws of Christ and the manners of Christ of which you read in Scripture agree with your Government and peace, who calls for his Kingdom to come amongst you, and profess to rule according to Scriptures? how will this stand at that day when you must not be your own Judges, nor by your own Laws? And why is he counted your enemy seeing his appearance now is in love to give you light out of this (for your Eternal salvation) against which he will certainly come in Judgement to condemnation? Have you not heard of the love of the Father to the world, who sends his Son to lay down his

Life

therein for a light to the world, that whosoever believeth
 therein might not be condemned? can you read and confess this
 life laid down in the Prophets, in Christ, in the Apostles, in the Mar-
 tyrs, and in all in whom this righteous blood hath been shed from
 Abel to your time, and can you not say they were blind Priest and
 People who could not see this innocent suffer in his several appear-
 ances? And what will you say of your selves, seeing the same testi-
 mony is before your eyes, but not received? was ever his suffer-
 ings so increased in so little a time, and for such little foolish things
 (as your selves calls them) which though they seem little yet much
 innocent blood hath been shed, and this life is laid down daily in
 many? And why should you count that so little, which your bre-
 thren count dearer then their precious life? Is there any thing
 makes it so but the tenderness of the one, and hardness of the o-
 ther? But say you, they are guilty of their own blood to suffer
 for such foolish things, but who is their executioners? do not you
 suffer fools daily, they shall witness against you, that there is some-
 thing in it more then folly? have you not read that God chuseth
 the foolish things of the world to confound the wise, and base de-
 spised things to bring to nought things that are, and weak things
 to confound the mighty? and can you read and Preach this and not
 see it fulfilled nor understand without a meaning? then take heed
 how you call that foolish which God hath chosen to lay down his
 life in for a witness against the murderer in the wise men of the
 world, will you call that foolishness whereby the mysteries of God
 comes to be manifest, & that which he hath chosen to declare him-
 self in openly in his Temples and his worship, his service, and his
 suffering long in meekness, and the Devil in his Temples, with his
 servants, his pride, his rashness and cruelty, and to lay each open to
 the simplest heart by their fruits, which have been long covered
 with words, but now every one that knows a Wolfe from a Lamb
 may see and cannot be deceived? will you call this little which
 discovers so great a depth of deceit so closely hid, and opens the
 painted Sepulchres, and searches the heart of the deceitful, laying
 it open to your selves and others, which else you could not have
 known nor believed if you were told it? could many of you have
 believed the Prince of pride had ruled in you, till you see
 him act you in cruelty on your Brethren because they
 cannot.

cannot worship you? or could you have believed that the murderer had been there till you proceed to cast into prisons your brethren and keep them there till death for these little things? And these things some suffer under you for a witness, and the rest are spared (though that spirit would have none to live) that the Scriptures may be fulfilled, Satan shall cast some of you into prison, &c. And are not these things manifestly laid open to your selves and all that are not willingly blind, and also the contrary Spirit of Christ Jesus where these things are patiently endured? And will you call this foolishness, which thus leaves all the world without excuse, and prepares all for righteous Judgement? many had little thought these little things should have opened such great secrets, or this folly have confounded such wisdom, when a subtle spirit hath been some years getting knowledge, and words and Religion to make himself fair without, that others may believe him to be a suffering Saint, and one of these little things arises in his way, which discover him to be a devouring Wolfe in a moment; may not the wise then truly say the weakness of God is greater then the wisdom of men, and God hath chosen foolish things to confound the wise? And now the Scripture is fulfilled to your face whether you (seeing) can perceive or no, and the rock of offence is laid and the stone of stumbling though he be refused; and he is come whom we have looked for, in the thousands of his Saints, and the head over his Church, and his body he is preparing daily that the Fathers will may be done in Earth, and that he may take vengeance of them that know him not, nor will receive his testimony, who will not believe his light that now shineth, but take pleasure in unrighteousness, though he be come after their own Preaching, and many are his witnesses at this day; glory to his brightness, and let the Son arise and Reign for ever in whom alone the Scriptures are now fulfilling, and the builders reject him, and the wicked make prey upon him where he turns from iniquity, and the spoiling of goods is suffered joyfully, and the havock is made of the Church, and he is taken from prison and from Judgement, and the reproach of many he bears, and the back is given to the smiter, and he that sues at the Law for the coat may take the Cloak also, and he that would have the Hat take the head and body also without resisting, and prayers and tears is shed
for

for them that hate and desperately use him, and goods are
taken away and not asked again, and this is our beloved, and
this is his voice, and his sheep knows it, and follows him, and
this is it written of him, and thus it is now read, and glory to
him that liveth and reigneth for ever, who was, and is, and is
come.

~~And thus it is written of him, and thus it is now read, and glory to
him that liveth and reigneth for ever, who was, and is, and is
come.~~

TO THE
R A N T E R S.

VVO into you sinners of all sort, the day of your tor-
ment approached, your cup is almost full, your time
draws near an end, you are fed, you are grown full for the
slaughter, your swelling is reached up to heaven, and the bur-
then of the Innocent and Just one in you cries on high, above
all people you have dealt evil with the Lord, and treacherously
highly you have slandered the Lord, you have murdered
the babe in the womb, and he hath not resisted but increased.
How many gentle reproofs hath he visited you with? And
with what Love and Calmfullnesse hath he followed you from
one of your cities to another, calling to you in secret, in the
son and age of reason, before the act of your wickedness, in
the act of it, and after you have done it? If by any means he
might have overtaken you, and prevented your ruine, and won
you again, that he might have done you good and saved you
from the path of the Destroyer, all which is written where it
cannot be rooted out against the day of vengeance, although
you have done what you can to stop the mouth of Gods wit-
nesse in you, and to stifle the Just lest he should reprove you, or
give you light in your dark by-paths, wherein you have walked
towards the Lord as wild Colts and fed Horser, refusing his
counsel of correction, strengthening one another against
the faithful witness of Truth when you have been wounded

therewith, and have belied the Lord, and said it is not he, and if it be he, let him make me better; and I cannot make myself; and if the Devil be in me let him call him out; and that sin and Righteousness is all one to God; and many of you openly denying God; and much more such blasphemies out of you hath proceeded, all which the Innocent Lamb hath born since the day he first invited you, and the Just Lord who is in the midst of you hath seen it, and of you he will take revenge for the Innocent ones sake, whom he will ease of his enemy.

Oh the terrible day that I have seen approaching towards you, and the misery that is coming nigh when you shall be dealt withal, as you have done against the Meek and the Holy Sced, which hath stirred in you unto life, which you have betrayed and murdered for your lusts, treacherously have dealt and treacherously will you be dealt withal; then shall you know that there is a God of Power and Judgement when you shall be as a mad Bull in a Net, and the Fire of God underneath you; then shall you chuse death and it shall flee from you, who have refused the way of life and put it at, and you who have scorned the Light shall know Chains of Darkness. Ah how have you mocked at reproof, the Lord hath heard your light answers, and hath born your mocking, and you have made him to serve under your lust, he is oppressed, and grieved, and broken with your whorish hearts, and you have made heavy the burthen of the meek and lowly, against whom you have ignored, and have not considered that all this is against your own Soul, and to make strong bonds for your own Necks, which you must know and feel when the Just comes to plead against you for all that is written against you: Verily dread is upon me when I behold your end, and the way you have to go, and how few there are so beloved. Alas for you, how have you heaped deceit, and filled your Vessels with that which the pure God abhors? You have eaten and drunken your own damnation while you have served your lusts, you have chosen deceit rather than truth, and therewith shall you be deceived, when you look for rest; you have got words and sought cunning wayes to stop the way of judgment in you, therefore

for as your cup become full for condemnation from the Lord God of power, you are filled with the names of blasphemy against the most high, for it is written, *He hath marked you out, he hath set himself against you, and whilst you are building a wall of falsehood, he is preparing destruction, and is watching over you for evil and not for good, and how wall you have made of cunning devices will stand between you and Salvation, and keep you from finding the place of Repentance.*

And you high-minded Professors also who have gotten the wisdom of words, and have preached high things of God and Christ, which in you is not wrought nor fulfilled but in a lie; this will be required at your hands with truth, and your own words shall arise against you in judgment, and when you should come to him that should answer in your behalf, your Wisdom and Knowledge which you have got in that Nature which hath oppressed him, will stand in your way as thick Darknesse which you cannot remove nor passe; then shall you curse your God who hath set you on Preaching Words above Life, and lies by which the Spirit of truth in you and others have suffered and been denied, and Gods Witnesse lie waste, and been resisted in its gentle Calls, Motions, and Reproofs: All which a just hand and unresistible will bring upon you, in that day when Chains of Darknesse hath compassed you in the Horrible Pit.

And this is the end of the first part of the book of the Revelation of St. John the Evangelist.

And the voice which I heard said, Come and see, and they shall tell thee all these things which shall come to pass.

And I came to see, and behold, I was standing on the sea of glass, and in the midst thereof, the city of the new Jerusalem, which is the holy city, which is the new Jerusalem, which is the new Jerusalem, which is the new Jerusalem.

And the voice which I heard said, Come and see, and they shall tell thee all these things which shall come to pass.

YOU that call the Children of the Light blasphemers and Seducers, and many evil Names you give out to People against them, because they Preach Christ the light of the world, and Christ for Righteousnesse and Perfection, &c. Hear what Blasphemy, and Seducing, and Deceiving is, and who are the Deceivers.

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They were blasphemers who said they were Jews and were not, and blasphemy in Gods account. To profess in words what they were not in works, & call upon God And they were blasphemers who said, *He hath made us the work of his right hand* was of the Devil. Mark 3. 28, 29. And James said, *They blasphemed that Holy Name by which he said, we were called, who drew them before Judgment Seat, and Oppressed them* Jam. 2. 6, 7. And Saul blasphemed in persecuting for Conscience sake words Christ. Now this God calls blasphemy. *But he is taken upon themselves Name of his Lord, saying the Jews were made a Holy People to the Lord, and to bear his Holy Name before all the world in Righteousness and Truth, and the fruits of his Spirit, which Name they who had not the Life did blasphemy, by taking the Name of a Jew. And Christ calls it blasphemy, to condemn the fruits of this Spirit, which is the Devil. And the Apostle calls it blasphemy, To hate before his Judgment Seat, and persecute the poor, that God had chosen out of the world. These were the old blasphemers in Gods account, and their children be in the same steps till this day, and therein the truth finds them, and uncovers them.*

So come to your Rule, and be tried as you are in Deed, and not in Words, in Gods account and not in your Own. This is the blasphemy, to say, *We are Christians, and are not*. To say, *You are in Christ, and are not*. To say, *You are of God, and do the Works of the Devil that old Murderer and Persecuter*. To say, *Such as do the works of God are blasphemers, and to Oppress your brethren for conscience sake.* And this blasphemy exceeds your Fathers, by how much the Name of Christ excels the Name of a Jew. Will you bring forth the abominable fruits that God hates, and cover them with the Name of Christ, and father them upon the Spirit of Christ, and say you are in Christ, and Redeemed, and Baptized into him, and his Communion in him, and get up Likenesses, and Imitations from the Letter, to cover you with in a nature contrary to Christ. And is not this the Height of Deceit and Blasphemy?

What is the Name of Christ, and the Redemption of Christ, the Death of Christ, the Baptism of Christ, the Resurre-

on of Christ, the Communion of Christ, and the Words of Christ become a Cloak for the Wacks of Wickedness? And doth he thus blaspheme his Name, his Word, his Spirit, his Ordinances, and his Rebels, and all his Holy things, and cause them to be blasphemed, and brought into question, and brought out the World? But to preach Christ the Light of the world, and to confesse him in us, so far as we feel the power of his Spirit, taking us out of the power of Sin, and Conforming us to himself, and to bring forth the fruits of his Spirit in Truth and Righteousness; this doth not blaspheme; but in sooth he is Honoured, who shew forth his virtues and walk in his Spirit, such exalt his Name. This was Pauls work when he had left off to blaspheme.

Now come to your Rule and be cryed; it tells you who are Christs; and who are Antichrists; Deceivers, and Blasphemers, and they are known by their Works, and not by their Words. It saith, They that are Christs have crucified the flesh with the affections and lusts. And if Christ be in you, the body is dead because of sin? And as many as have been baptized into Christ, have put on Christ: And as you have received Christ Jesus, so walk in him: And he that saith he abideth in him, might himself, it walketh as he walketh: and ye are all one in Christ Jesus: And if any man be in Christ, he hath a new Creature, and all things are of God: And he that saith he knoweth Christ, and keeps not his Commandments, is a Liar. And this is the blasphemer, who covers himself with the words of truth, but is an enemy to the life. He is not yet bid burn.

Now here is the testimony of Truth, lay it to the testimony of your lives, and measure your selves therewith; and we will measure our selves anew, it also; and let Truth judge the Deceiver and Liar, and Blasphemer by his Fruits, and what he saith his Seal, to what will Truth say where Covetousness is found? Have such Crucified the Affections? Have Proud men Crucified their Lusts? Have Wanton Crucified the Flesh? Have Swearers, Lyars, and cursed Speakers put off the body of Sin? Or is it dead where these works are alive, where there is Envy, Guile, Suits, and Contentions? Is this to put on Christ, or to be all one in him? Where Flattering, Scorning, Back-biting, and Slandering is, and the Velf-

Vessels filled with such Wickedness, are all things of God? And are such baptized into his death, or planted into his Resurrection? And are not they blasphemers who persecute others for Conscience towards God? But to preach Christ to be the Light of the World, and the Hope of Glory in the Saints our Life, our Righteousness and Perfection, and to suffer for it is no blasphemy.

Now here is your Measure, and with Truth are you measured, weighed, and tryed: Your Baptisme, your Communion, your Redemption, your Death and Resurrection, and your life Eternal: And in the light you and we are seen, and with the life thereof you are found (who bring forth these fruits) to be under the power of sin, unredeemed, and out of Christ the life, deceiving your own souls and others of the righteous Inheritance amongst them that are Sanctified, and blaspheming the holy Name of Christ, and grieving his holy Spirit, by professing that in his Name which you have not, and by your evil deeds acted under his Name whereby it is polluted, which was not given for a cover to such Works.

In this holy Name of Christ hath God placed his Covenant and Life, and in these Holy things did Holy men and women meet with God, worship him, and dwell with him in Spirit, as his house in which he was seen and walked: And are these now become a cover for a Den of thieves, a habitation and hiding for all the abominations now acted in the world? Is not this the height of Blasphemy and Deceit, thus to prophane his holy Name, and turn it into a lie, as though all these abominable things were therein, or that he owned such as live in them?

Now lay your words and your works in the true Balance, and weigh them with the Words of Life and Power of his Name, and measure of Truth and Honesty, and lye not against the Truth: But you that are under the power of these wickednesses, and in bondage thereto, who (and are not ashamed to say) you cannot but commit these abominations while you live, do not lie against the work of Christ, in saying he hath Redeemed you, when you are yet in this bond-

ages: neither counts his blood an unholy thing, in saying you are washed, nor his Work imperfect, nor mix it with the work of the Devil; but give to each his own, that thereby they may be known, and in what Name every thing is wrought; for now is Truth come to try you, and he is appearing who will have his own, and nothing but his own, under what pretence soever. Now is the Heir of Righteousness come to seek the fruit of his own; stand still you that use those high words against o here, and see how the Lord is dealt with amongst you at this day: Did not he plant a Holy Vine to bring forth to himself of his own Nature and Image? and have you let this be over-run with weeds, while you have been asleep in your sloth and idleness, cares and pleasures of the world, till all be filled with bryars and thorns, and corrupt plants that now are spread and bring forth? And now the Lord is come who is the light of the world, to seek fruits of his own, and will you hold him forth these cursed fruits; and cover them with his Name, as though they were his, and seek to force them upon him whether he will or no, and fall violently upon him if he deny them?

Now if this be not so, what means this? That when any one in his Name is sent to reprove sin in the Streets or Markets where it abounds, and in the Name of Christ to declare against false worship, never set up by him (which hath been his manner in all his appearances) and to call for what is his own, and to deny the works of the Devil, that presently all is in an uproar, and a tumult raised, pulling and beating, and haling to Prison, beaten in Markets, beaten in your Synagogues, shamefully intreated in your Streets, and all for no other offence, but because he calls for his own, and denies what is not of him? Doth not this Blaspheame that Holy Name by which they are called, and which your selves profess? Teacher cries away with him, and tumult cries away with him, its not fit he should live. And what usage he receives from you in his members is openly seen, and God is daily bringing your works to light. Now let the wise in heart, who can discern the signs of the times, read, if the Parable be not fulfilled upon you Husbandmen: And will

you guild this Cup over with fine words, forms and professions, and call them Deceivers and Blasphemers, who in love to your Souls and obedience to Christ tell you of it, and resist against it, in all long-suffering and patience? Who will be found the deceivers and the deceived, when your gilded covers comes to be pulled off, and you must drink of the Cup your selves as you have filled: and this is certainly near at hand to come upon you, and you are hasting towards it apace, your Cup is almost full, and with the light are you seen; Hath not the Lamb set up his Testimony against you almost in every place of the Nation? How many Towns have you in which the Innocent have not suffered violence for crying against sin, in the Name of Christ, calling for the fruits of Righteousness? How many Prisons have you that do not speak your cruelty? How many Counties have you in which innocent blood hath not been shed, which daily speaks? How many of your Synagogues have the Children of light born witnesses in against your evil wayes, wherein they have been beaten, haled, pulled and punished? And all this you drink up as a thing of nought, and are yet thicker then at first? Are these the works of Christ, or of the old Pharisee?

Wherefore cease to Blaspheme, for you are measured by that which will not lie, and with your own Rule are you found in the works of the old deceiver, and the old persecutors; and in their Opposition and Blasphemy against the Holy Spirit, where it testifies against your evil deeds. So feeling you are found in the works of the old Persecutors, and in their nature, take to you their name, for that is truth, and will be your Inheritance amongst them; and cease to Blaspheme the Name of Christ by taking it upon you to cover these abominations, and hide your sin from your own eyes, and so deceive your own Souls, and others that are blind; but who comes in the Name of Christ, comes in the light to prove you openly, and sees you, and gives light in the life of Christ for all to discern betwixt the Lamb and the Wolf, by their nature and not by their cloathing.

Christ is the Holy anointing wherewith all that are in him

seen out of these things to be led, and every appearance of his from *Cain* the first murderer till this day, declares these to be the works of the Devil and by works of a contrary nature doth witness against them; In which life he is the light of the world, who though he be in the midst of Gods Throne (seen so to his own) yet as a Lamb slain among these unclean beasts, shining forth in the life of Meeknesse, Holinesse, Patience and Long-suffering, enduring all things from his enemies: which Light and Life, though to the wisdom of the wise world it appears poor, base and contemptible, and therefore by the builders rejected; yet it is full of Grace and Truth, and hath power with God over the Devil, and all these his works, and by Faith in his Name, and by the vertue of his Nature, all that are in him bear his Testimony against the worlds works and nature: for in that Name is Gods Covenant of Life and Peace, and the Ark of his strength and safety in the great destruction that is to come upon the world for these things: and he is ever at the Arm of Gods strength, and sits at his right hand in heavenly places, and with him to gather and save his Elect from the ends of the earth; and by his sufferings to redeem them from under those ungodly powers, and to break the bonds of iniquity; and therefore they who are gathered into this Name, holds it as a Holy Power, and dare not blaspheme it, but say, Let every one that nameth the Name of Christ depart from iniquity. Which Name to such is salvation, and strength, and righteousness, meekness and peace.

Ah blind people, that have eyes and see not! What is become of your profession of Names, your Forms and Ordinances, and how is God departed out of all (as to you) and your house is become desolate, and where light, truth and peace should dwell, its become a habitation of devourers, a place of Owls, and Dragons, and Night-birds, and beasts of prey? such spirits rule in all your holy things in which you trust. You cry the name of Christ, but see not, nor is your eye anointed: You cry the name of Jesus, but are not saved from your sins: You cry Christ is your King, but have not peace: You cry great is the Lord with your lips,

but

but the Devil prevails in your hearts, and carries you captive at his will, contrary to the will of the Lord. So you have got the words of Saints, but the life you have lost; Sheep in words, but Wolves in nature, and so are in the gall of bitterness against such as retain the power of what you profess. Now are not these vain words you trust in, which doth not save? This is the deceiver you tell on, who makes people believe in a lie, and now he is found in your own bosom; blessed be the day which hath brought his works to light, glory to God for evermore. Wherefore let not your own thoughts deceive you, and lead you to cast upon others that which in your selves is found, but leave your vain and evil thoughts of others, and judge your own selves with the light of life, and measure your works with truth, and not with thoughts. Did not they that persecuted the Prophets think they did God service? And they that persecuted Christ thought the same; and they that persecuted the Apostles and Saints of old knew not that they persecuted Christ Jesus, but thought they did well to punish Hereticks and Blasphemers; and they that slew the Martyrs were of the same spirit, and so of the same mind. And now come to your selves and your thoughts in this your work, which is the same at this day, and many of you have the same thoughts, though some of you act clearly against what you see, and so exceed all your fore-fathers: and now see who are Deceivers and Blasphemers, and where the Lamb is led to the slaughter.

Ah, you teachers of these Nations, should you thus have used your liberty you had given of God from under the dark power that ruled (in part) in the Bishops, under which some of you suffered? Was it not then in your hearts, that if you had but liberty, you would go on to the rooting out of the reliques of Popery, and Idol-worships, and Persecution? Should you not have gone on with singleness of heart, as you had liberty, to the end? Then had you been faithful to God and the Nations, then had you been as openers of the holy paths for men to walk in, and breakers of oppression, and men should have called you the blessed of God, then had you not inherited this cursed thing set up by your fathers

this old persecutors and oppressors, (whose children you are now found to appear) then had you not been at this day found fighting for their far Benefits which spoiled them out, suing your people for Tithes, Pigs, Geese, Smoke, and such like trash, halting poor people to prison, and spoiling their Houses and lands for your bellies: you had been at this day in a more honourable work than raking in these Dung-hills. The Lord should not have needed to have called your own hearers from under your elbows, and sent them against you into your Meetings to declare your shame openly, and to cast this dung in your faces, laying open your deceitful works and worships, which falls so heavie upon you, that you have not strength left to stand before the guilt thereof, nor have any defence, but either to flie, or cry out to the earthly Powers to help you against him who is now become your Adversary. It was not thus with you while you were sufferers for standing faithful to what you then knew of Gods new work. I appeal to that of God in your own Conscience, if then a silly boy or girl, or man or woman, had asked you a question concerning your Doctrine or Manners, if you would have used either your feet to flie, or your hand to smite, or cried, Away with him, Officer take him to prison, Magistrate make a Law against him. Queen *Maries* Acts were then abomination to you, you had then another weapon, even a measure of the Spirit to inform the weak with meeknesse, and to convince gain-sayers: But then you were sufferers your selves for your Conscience, and so the case is changed with you, and the Spirit also, as far as the sufferer is from the persecuter: onely here the Deceiver keeps you blind, in that you keep the old form you then had, but professed with another spirit: So your sticking in the form hath deceived you of the suffering Spirit, and the power of meeknesse, which had you been led by the Spirit of the Lamb, you had been at this day in the fellowship of his sufferings, not tormentors of those that are. Have not I heard some of you in publick declare, That if a Church had persecution in it for Conscience sake upon any account whatsoever, it needed no further Trial to prove it to be of the Devil, and not of the Church of Christ. But since

the same person (though not them one of account amongst the finest sort of Teachers) have commanded them to prison who came but into the Synagogue, and spoke not one word. Alas for your Souls: how are you fallen under the curse, that you should be they who are left to fill up the measure of what the Bishops came short of. Ah! how are you to be pitted? Will not your cutting them off rise against you, And will not God avenge their blood upon you who have condemned their persons, but justify the things for which they were cut off, by adding manifold thereto in the same nature. God is Judge this day: and his light in your hearts, how you have dealt with him and his inheritance, by which you should have been led out of these things, going before you into the Kingdom of God: but are now found in the work of gain-saying such as are coming out of darkness into light, neither entering your selves, nor suffering them that would. So let truth for ever stand upon the head of the deceiver and blasphemers, and let such as are seduced by them be thereof withal delivered. And blessed be the Lamb for ever, whose Life is this day become a light to divide the Sheep from the Wolves, that he may come to Judgment.

A
MESSAGE
FROM THE
SPIRIT of TRUTH,

Unto the

Holy Seed.

To the Reader.

YOU lovers and followers of the Light, to you is this message sent, in it abide, that the glory of the only begotten of the Father, you may behold, and be changed from glory to glory: fill not your heads, but feel the life of what in this followings paper is declared. For though the Thief, the Boaster, the proud and exalted ones have, or may cover themselves with like words; yet this birth never was, is, or shall be brought forth, but by the espoused Virgin; pure, chaste, and spotlesse, true and abiding innocency; far distant from all feigned purity, which many being puffed up in their vain minds, have or may intrude into things they know

know not, and so deceive the simple by a voluntary humility, and worshipping of Angels : these hold not fast the head which gives the life to every member ; he that is without beginning of days, or end of life ; by whom, and for whom all things were made : to him shall every knee bow, who filleth all in all, of whose fulness he hath received, grace for grace, who in these following lines salutes the whole elect of God every where, plentifully giving forth of the great Mystery of godliness, bidden from ages and generations, now made manifest to the meek and upright in heart, who in the unfeigned love abide, which endures for ever.

R. T.

Dear friends, Brethren, and Sisters, of the Seed of Abraham, partakers with him in the holy call, and who in his faith wait for that glory, and inheritance immortal, which every one of you shall receive at the appearance of the great God, and his Son Jesus Christ, to you all be peace, truth and love increased, wherein you may be established to the end of your calling.

That which is set before me in the Spirit of truth, and for which my soul travels, and breaths after in the whole Creation (but especially in you who are already called thereunto) I am moved to impart unto you, thereby to stir you up earnestly, to press on towards the appearance of that to which you are called in one, which is no other then what hath been holden forth from the beginning, even the only begotten of the Father, filled with grace and truth, for the obtaining whereof, you that are faithful have denied the delights of this present world, and do daily undergo the enmity thereof. Of whose appearance many of you have received

ved a certain hope which cannot be shaken, and a measure of him, some are come to in the same Spirit, who have seen, felt, and handled of his appearance, and have received of his fulness, wherein alone you excell, and are able to hold forth that life in the power of obedience, meeknesse, and fear which no form nor knowledge without is able to bear or bring forth, which is that alone wherein I rejoyce in you, and not onely so, but find cause in heart to magnifie that goodnesse, and glorious power of God, already manifested in you, and through you to the world, whose praises will daily increase, as his vertues appear in you; which that you, and all the number of called ones may increase, and grow to the age, stature, and full appearance of our Lord and Saviour Jesus Christ, is the full desire of my soul, and that which will give us an assured joy and perfect peace in one, when knowledge will vanish, and that which is in part shall be done away.

Wherefore you that have received the Spirit of Prophecy, and that light out of darknesse, which lets you see what manner of one the Son of God must be at his appearing in Spirit and power, holiness, and great glory. I beseech you that none of you sit down at rest in this sight, nor be you puffed up therewith, as though you had already attained, lest thereby the Enemy prevail to assault you above what is meet, and so others lesse in wisdom, who are more lowly in spirit step in before you, and obtain that Crown and glory to which you were called, and so while you feed on the knowledge you loose, the life, but that every one wake in the light to feel the power and life, of the Son of God manifest in your bodies giving you victory over your own spirits, and raising you up out of death into the life of the Prophecies, that you may all know the true worship in Spirit, and what you bow unto, that henceforth you may be servants of righteousness, begotten and not made, which only hath food able to satisfie your thirsting souls, that you may all feel the onely begotten of God in verue, and power, working mightily the work of the Father, and destroying the work of the devil in every particular, for hereunto were you first called, that you should inherit eternal life and power. the true riches of grace in righteousness, and to receive a Kingdome that cannot be moved, but that is able to keep you against all assaults of the enemy, which riches is Gods onely begotten, in whom

whom is received of the perfect fulnesse of God, which is only able to satisfie all fears, and supply all wants, in all who attain to his appearance.

And further I beseech you, that you satisfie not your selves only with a feeling of this working in you, but that you diligently attend an entrance thereinto, that you may put him on whom the Father begetteth and formeth in you, that your souls may be bathed and anointed therein. And not only so, but that you bring him forth before all men, even him the only begotten Son of God in meekness, long-suffering, in patience, in righteousness, in godly holiness, and all his virtues; the living image of him, by whom he is begotten: that it may appear to all men whose you are, and who possesseth the vessel, and what he is that appears therein; that it may be seen and confessed that God is in you of a truth revealed in his only begotten; For this is he, to whom at his appearance every tongue shall confesse, and every heart be struck with fear; though the form of his beauty, and visage of his glory hath amongst false Births, and fained professions) been more marred then any mans, who instead of bringing forth into the world the only begotten of God, to convince and condemn the world of all ungodliness, and save them from it, have brought forth the conceivings of their own brains, and the child born to them is no Saviour, but their birth hath left them in the world, and one with it, who are now turning the words of Christ against his works, and their power to withstand his appearance in others, who is the same which was, and is, and is to come to all generations.

So that instead of holding forth that spiritual power of perfect Redemption from above, to save his people from their sins, and set them at liberty from the bondage of corruption, to serve God in the new man, the Son of Righteousnesse, of peace, and holiness, Gods image, there appears the Son of wickednesse in every form, at liberty, and pleaded for, the Image and power of all unrighteousnesse and ungodliness, preached and set up: so that the very faith and hope of Gods appearance in this generation is destroyed. So these not waiting in faith, single in the begettings of God from above, to see in patience that formed, born and brought forth, but mixing with their reasonings and wisdom from below have not attained his appearance, but have turned the truth of God in-

to a lye, his glory into shame; wherefore God hath given them up to believe their own conceivings: And you hath he called into that glorious hope, and powerful faith, wherein you now stand; and them he hath left to be heirs of the corruptions of this world, which they have minded more than himself; where now many of them are the great opposers of his appearance, who were once called to bear a measure of his testimony in spiritual life and power.

And now, dear friends, the called of God you are, unto the day of his coming, whose light hath shined out of darkness, giving you a knowledge in this great mystery, and hope, and a power you have received from above, whereby you are come nearer the day than those before you, and many have denied the world, and their Inheritance, that you might stand single in hope thereof; Now the day is yours, if you be watchful, and faithful thereto, that you mix not with the earthly seed, nor bring forth a false birth, but that your hearts be single, and open to receive him from above, the heavenly seed in the will of God, and not of your selves; the Son of righteousness, the Fathers glory, who hath the living Image and power of God, to make all Sons and Daughters of the most High, conformable to himself, and heirs with him of the same Kingdome, glory, and power; even as many of you as so receive him, as to put him on as he is, and so walk in him as the begotten of God, Children of the most Holy, whom he hath counted worthy of so high a calling, as to receive his name, power, and glory, and to bear testimony what he is before all men, and to hold forth the power that you have in his name, and Image, above all names and forms in heaven or in earth; and this with all diligence, meekness, and fear, lest Satan deceive you of that simplicity that is in him, and so you come short of his glory, and others be called. Now quit your selves as the beloved of God; cast off every weight which would hinder your attaining him, that in the light is set before you; crucifie every affection after the earthly, and put away all the cares and pleasures that would choak this seed, and whatever would mix in your minds, or plead for a place in your hearts, let it be to you as an accursed thing, that the blessing of *Abra-*

ham may come upon you, and through you to manifest to all the world, and that the holy name of Christ may be glorified in you, which hath long been polluted through such as have professed it in a contrary nature.

For this is he to whose appearance in the World every tongue shall be made to confesse, and the Angels of God shall worship him, for he is the glory of God, and power of righteousness in Heaven and in Earth, Gods love and good will amongst men, and in him is the Father revealed, whom no eye hath seen. You that have received him, and hold him forth, are the light of the world, let him shine to the glory of your Father; It's you that hold forth the foundation of faith; he being lifted up will draw all men to him: hold him forth clearly, as you receive him from above, and there is that in every Conscience, that will answer to his appearance; for God hath not left him without witnesses: So that he that believes not is condemned already in himself, because he believes not in that only begotten of God, whom the Father hath sent into the world. If he do not that work in you, which none other can do, then how should any believe, or confess that it is he. But at his appearance his works shall declare him, and leave all without excuse.

His Righteousness, his meekness, his patient sufferings, his lowly mindedness, his faith and obedience to the Father, his love and tender compassions towards all men, being richly furnished with all manner of godliness, shall declare him whose Image he bears, and whose Sonne he is, and from whence he comes, for the earth hath not those fruits, power, and glory: Thus shall he be glorified in his Saints, and admired in all them that believe, and receive his testimony; And in this birth you shall not only save your selves, but hold forth Salvation to all that hear thereof.

Wherefore as you profess that holy calling above others, so in the fear of God take heed what you bring forth, be sober and watch diligently in that which is from above, least the enemy prevaile to mix somewhat of your own to hold forth in his name, that hath not the nature, power nor purity of the
Son

Son of God, and that being above, spoil you of his appearance, and mar the true Image, which you will find the envious one seeks to devour upon all occasions, that alone having power over the head of the Serpent; wherefore see that you be covered with him alone, as he is from heaven.

But above all things, I beseech you, put him on as he is the Son of Gods love, and so hold him forth towards all men, but especially towards the brethren, so much the more as this being that which the enemy hath cast long upon the children of light (to wit) want of love, taking his advantage while the way hath been preparing thereto, and the Spirit of Judgment and burning hath passed on the old building, a time of sorrow, and pulling down, dressing the house where love should dwell, so that though the root of the matter was in it, yet could not in that time spring forth towards others, nor indeed be fully shed abroad in the heart, while that is there which God hates: which love many have now received, and it is full time to bring forth, him so begotten in you, lest any selfishness appear in his stead, and so prevent you of that which is most excellent; But that you all may put him on, as he is manifest from the Fathers bosome, and that you be cloathed therewith from heaven, so plentifully, that you may have to cast over a Brothers nakedness, a garment of the same love, who came from above, to lay down his life for his enemies, and of the same power, who can forgive sins and offences, above seven times a day, beholding each others with that good eye which waits for the soul and not for the sin, which covers, and overcomes the evil with the good, that with him you may be perfect in love, judging and receiving one another, in the increase of God, and not in that which is for destruction, giving more abundant honour to him that lacketh, that in the body be no schisme, nor defile one another, nor keep alive a Brothers iniquity, nor blot out the name, and appearing of the holy seed in the least, but keep the Lord in your eye, and the evils shall dye, and vanish away from amongst you, and the appearance shall be the Lords, and to him shall the gathering of the Nations be, hungry souls shall see, and be satisfied with his

likenesse, and all that behold his beauty shall confesse unto him, and in him shall the upright heart delight, for at his coming shall he establish the Throne of Righteousnesse, and measure every appearance; and correct every false judgement; and that which ensnares the simple will he cast out, for by the power of his appearance shall every thing be tryed, and peace proclaimed in the name of righteousness alone, for that which is not like him will not be able to stand before his appearance. But we know that when he appears we shall be like him; he that hath this hope purifies himself even as he is pure, that he may be seen in him at his coming.

Now dear friends, is your sound gone to the ends of the earth, and God hath made you famous amongst your enemies, in that you have begun to confess his name, and nature, and that he is in you whom many are looking for here, and there, and now the eyes of people and Nations are upon you to see your end, and now your glory is in putting him on, and covering you with him, a Lamb without blemish before God and man, that in him you may obtain good report, unproveable, and holy, so shall you stop the way of the destroyer, and put an end to all false conceptions, and revive the hope of *Israel*. Let his innocency be your armour, and put your trust in his truth, for your Salvation. The time is full come for you to declare what he is to you, with boldness, with a confession beyond words: for this appearance of him in love is that which shall judge all likenesses, and try all spirits, actions, judgments, and appearances, and by this shall you all be measured, what spirits you are of, and all spirits in the world, for he shall bring every hidden, formed, fained thing to light, at his coming, and what ever hath not this love in it, is not his, nor begotten of God, but he that hath this love is begotten of God, and hath him, the Father and the Son, the end of the Law and the Prophets, the substance and life of all knowledge, faith and works; the root and ground of every good gift, for herein are we made perfect in love, that we may have boldness in the day of judgement, because we have put him on, & dwell in him who is love, and as he is, so are we in this world. But he that loveth not

is not made perfect in faith, in knowledge, in judgment, having not learned Christ herein, therefore by this he must be judged himself. So blessed is he that judges nothing before the time, who condemns not himself, wherein he judges another; all judgment being committed to him that can lay down his life for his enemies. Therefore happy are you if you have him on first, for when he appears his judgment is true, and shall stand, when all that hath come before him shall pass away, for him alone hath the Father sealed.

So dearly beloved ones, my soul breaths towards you herein, that in all your several gifts, and administrations, this Son of God be your eye and end, the beauty and Glory of the Father, that the hope thereof to attain, may stay you in all trials and temptations, knowing that in him alone is your lasting peace, and that which doth now befall you in all your afflictions is to shake all other appearances, that way may be made for him alone, whose Image and life, none can judge nor condemn. And the day is come, that happy is that man who hath nothing else to glory in, and this know that the appearance of God in his own begotten, is your glory; and if any man boast himself and not herein, when he is weighed therewith he will be found wanting, the sound thereof will not save him.

*As the same spirit from whence
this comes, moves in any one,
so let them send it abroad a-
mongst the called of God, to
be read and known.*

Come

Come forth you children of light, come forth, depart out of the world, touch not the unclean thing, that the holy one may make his appearance amongst you: make hast to the day of your God. If he shine forth, Salvation is with you, but he cannot appear in that heart where the world is retained. If you be like the world it will own you; but that image which it receives not, is your everlasting glory and beauty. So mind what works in the vessel; for now must every Child appear like his Father, and must bring to light of what spirit he is begotten: and only blessed is he that comes in the name of the Lord, with power and great glory, that which the world is ashamed of, is that with which the Son of God is glorified, and again must be glorified, he that bears the iniquities of men, and is fill'd with reproach, and yet appears without sin, is our Saviour. And a Lamb without spot must take away the sin of the world; his manifestation destroyes the work of the Devil; in a body prepared he delights to perform the councill of God, and to bring hidden things to light; that he may speak mysteries to the wise therein, and hold forth a way to the simple, leading out of the snares of subtilty.

Wherefore all that love his appearance, and seek the face of redemption, love that which prepares his way to his appearance in his Temple, that which breaks down the will of man, and as a fire goes before him; which is that baptisme with which all that will receive him must be baptised into death. So when sorrow, anguish, and tribulation comes upon you, rejoyce, and fly not. This comes to destroy nothing but destruction; and to kill that which keeps you from eternall life, and to prepare a way for your peace, and a place for everlasting righteousness to dwell in you. For truly friends, in the threshing floor must the Altar be set up, and where God answers by fire, there must his house be built: and as many as look to the end of this, may not despise correction, nor faint under the hand of reproof.

That is good which brings down into the depth, where the wonders of God are learned, for he that will labour in Gods Vineyard must know every seed, and its root; what feeds it, and what famisheth it, and the ground of every weed, and
cause

cause of every curse. This many may see, when it's come to a Tree, brancheth, and brings forth fruit: but then it's strong and powerful, and not easily pluckt up, seldom got down without fire and much sorrow, therefore blessed is that eye that's lowly, and diligent, which sees every several appearance, that he may slay the seed of wickedness ere it bud, and not suffer the enmity to take root: for he that suffers divers seeds shall have sorrow therein; and he that sowes amongst thornes and bryars must reap trouble; and where this kind is suffered to grow, there is torment to themselves, and trouble to others; for how should the thistle change its nature?

So all that desire peace, prepare a place that the seed thereof may grow alone, and the Sun thereof may arise and shine clearly, that nothing may grieve his holy spirit, for *Jacob* must dwell alone, and not be numbred among the rest of the Nations, neither hath the Lamb fellowship with the beasts of the field.

Now as you have seen the Image of the earthly, and felt his power, and inclination to earthly things, captivating your minds downward, to things below: even so must you bear the Image of the Heavenly, if he reign that comes from above. Till then think not you are perfect, nor have attained to the resurrection of the dead. For this I know of him, in whom your life is hid, that as he riseth, he shall as strongly lead your mindes into the Heavenly, as ever you were captivated with the earthly. So he that can read the figure, rejoyce in hope concerning him that is to come; yet let none glory in the sight of this knowledge, but press into the life thereof, that God may be seen and glorified in you. For as he that hath gone much out with his mind, and hath drunk in abundance of the earthly, is become the most subtle, selfish, and hard, and filled with all unrighteousness, till he become incurable: even so he that returns in, and drinks abundantly of the heavenly, doth become simple, innocent and harmless, separate from all ungodliness, till he become incorruptible, and receive power to attain the Son of God, whose image declares the Father, from whence he is: for he that hath seen the Son, hath seen the Father, and he that hath the Son hath
the

the Father also. So, dear friends, behold the end of your calling and glory of your profession, your life in this world, and eternal inheritance, for the which to attain, we endure all things; for which sufferings and patience, we have a cloud of witnesses.

So we follow not fables and fancies (as some suppose) but every one as he is proved herein, is able to set to his seal, even to the day of the Lord, with them that are gone before, whose spirits herein are perfected.

Wherefore, dearly beloved of God, for his name sake I beseech you, be zealous for his appearance, and with meekness and fear instruct the ignorant, who oppose themselves; comfort the weak; in all things leading with a life that cannot be blamed, knowing how manifold your labour of love is doubled in everlasting glory, as he comes to be made manifest to the world. And the Lord God of power strengthen all your hands by the appearance of his love; that, by the shedding of it abroad in your hearts, you may be made able to overcome the world, and willing to give your necks to the yolk of Christ, and to bear the burthens of the weak, till the brotherhood arise, and the body of Christ be perfected in one; that none of you suffer an evil eye or ear, which delights to behold the weakness of others; but that your whole delight be to wait for the appearance of God in all, and to behold his face in them, rather than their failings. And as this arises in every particular, it shall be a sure token to you for good, and that you are passed from the love of evil, unto the love of God the Father, and the Son. And what you delight in, shall be your inheritance. And as you grow herein, so shall he whom you love to see, delight to make his appearance amongst you, and to walk in you; and you shall not seek his face in vain, but with his likeness shall be satisfied, and shall praise the beauty of his appearance.

Thus in honour preferring one another, you shall know, that the power of love is a ministration of life, to that which is to be beloved.

Who will be on the Lords part, now in this day of darkness, when iniquity is growing to the full? and the manchild

is to be born above it? And who will give up the vessel to bear his name against the enmity that is now arising. And who will be glorified with the Lamb? Blessed and happy is he that is found worthy to follow him out of the world, bearing his reproach. To as many as receive him, he gives power to become the sons of God.

But he that will bear his name must receive his nature, and himself also so walk, even as he walked; his name is power over sin and the world. So the servants of sin and the world cannot bear it; he that bears his name must bear it in his life and power, lest he blaspheme. Of flesh and blood it is not born, nor by the will of man is it manifest, it is he that is born again, who hath his witness in himself, that must bear his name before the world for a witness against them, who hath that life in him which testifies against the deeds thereof; but who bows thereto betrays him, and proves false in his testimony.

Moses in his house, made all things in likeness of the pattern, so it became a Tabernacle of witness to all the Nations (of the true God therein) and against all their false Gods, and false worships; and herein was he faithful to him that called him, and to all that beheld the pattern, he preached Gods presence, dwelling in the Tabernacle made with hands. How much more must he that bears the name of Christ, follow the pattern and suit his example, holding forth a Tabernacle of witness, and preaching the presence of the true God therein, and against all the world, their false births, false ways and worships, herein proving faithful to him that hath called thereto, and to all that beholds, holding forth that holiness is his habitation here on earth, as it is in heaven, bearing a lively testimony thereof, by the Tabernacle of witness, conformable to the heavenly example in all things. And to this end Christ descended, walked, and suffered on earth, leaving an example to all that follow his steps, wherein as in a lively Oracle God is found, in all that's builded after his image, and seek in his name and nature for the immortality that dwelleth therein. Now God was not to be found in the Tabernacle of *Molech*, (though sought never so earnestly) but in the Tabernacle of witness, built according to the pattern; neither

is he now to be found in the image of the world : nor is his name born in that nature though professed never so zealously. Therefore let every one that nameth the name of the Lord depart from iniquity ; The seed of evil doers bears not the testimony of Christ, but against him.

Did they blaspheme who said they were Jews and were not? How much more do they who profess the name of Christ, and are out of the vine, in a contrary nature ?

Wherefore all who aime to hold forth in life to his appearance, and to attain his coming in purity and glory, must be diligent in the heavenly light, ever minding the way and moving of the holy Spirit, him that is from above, that his form you may see, who hath the heavenly image, and the holy power ; that so beholding him with open face as in a glass, you may be changed into the same image, and formed thereafter, from glory to glory, by the powerful working of the same Spirit ; until the Tabernacle be built conformable to the heavenly example, and holy pattern in body and Spirit, that as he is, so may you be in this world, that God may appear in his Temple ; that as the image of the earthly appears in the world ; so the image of the heavenly you may bear, a witness against them. And by drinking in the communion of that holy Spirit, and power from above, you may become as able, zealous, and willing to hold forth the heavenly in holiness, meekness, purity, patience, love, long-suffering, faith, and obedience to God, and all the fruits of the Spirit, as the Sonnes of the world are to hold forth the earthly, in lusts and pleasures, strife and envy, cruelty, and oppression, and all manner the works of the flesh ; that you may as truly and really, give up your bodies, minds, and strength to suffer with Christ, that he may be manifest and magnified therein, in your mortal bodies ; (as others who are without God in the world, do give themselves to act according to the principles and power of the God of this world, his unrighteous wayes, worships, and fashions, and all his cursed courses, and the whole body of sin, and mystery of iniquity born in them.)

And where the Tabernacle is thus edified, and the Temple thus cleansed, there is a vessel of honour, fit for the Masters use,

use; that being filled with the holy Ghost, God may dwell on the earth, and take up his rest therein, his Tabernacle being with men, the appearance of the blessed day, so many souls hunger for, and *Abraham's* Seed longs to see, which the God of this world strongly opposes, in all whose minds he hath blinded, and whose spirits he possesseth in disobedience to the heavenly light, for which the wrath of God remains upon that generation, till this day and for ever.

Wherefore all you who wait for the Kingdom of God, and love his appearance; whose coming again is without sin, abide within, and wait in that Temple where the witness ariseth against the world, that in faith and patience you may be counted worthy to receive that witness, that it may arise and cover you, and that in bearing it you may come out of the world, being conformable to him, who suffered without the gates: bear his reproach, and you bear his name; touch not the unclean thing, and he will receive you for himself, in you to appear and be glorified; lifted up against the powers of darkness. You that have received the earnest of this Spirit, hath he not said, I will dwell in you, and walk in you? wherefore come out from among them and be you separate. This is the joy that is set before you, to wit, his appearance, and that glory, for the attaining whereof, we endure the present sufferings, and reproach; not to be compared therewith, for glory immortality, eternal life.

O friends, who shall be found worthy at his coming, and in whom may he appear, and not consume them? for our God is a consuming fire; even in his holy Temple is he known, and with clean hands will he take up his rest, and in the pure heart shall he be seen; else who may dwell with everlasting burnings? and who may abide that baptism wherein every one shall be salted with fire at his coming.

There

*There is a Spirit that I feel, that delights to do no Evil, nor
to revenge any Wrong, but delights to endure all things,
in Hope to enjoy its own in the End; its hope is to outlive all
Wrath and Contention, and to weary out all exaltation and
Cruelty: or whatsoever is of Nature contrary to its self, it sees
to the end of all temptations; as it bears no evil in it self, so
it conceives none in thoughts to any other, For its ground and
Spring is the Mercies and Forgiveness of God; its Crown is
Meekness, its Life is Everlasting Love unfeigned, and takes its
Kingdom with Intreaty, and not with Contention, and keeps
it by Lowliness of mind; in God alone it can rejoyce, though
none else regard it, or can own its Life. Its conceived in Sor-
row, and brought forth without any to pity it, nor doth it
murmur at Griet and Oppression, it never rejoyceth but through
Sufferings, for with the Worlds joy it is murdered; I found
it alone being forsaken, I have fellowship therein, with them
who lived in *Dens*, and Desolate places in the Earth, who
through Death Obtained this Resurrection, and Eternal Ho-
ly Life.*

3. N

*Through the negligence of the Printer, and the diligence of that Spirit
that would not have truth and righteousness to Reign; some *Sinners*
have escaped, which the friendly Reader is desired to correct, and
not impute the blame to the Author, for herein he was blameless.*

*In pag 1. line 1. for profession r. possession. p. 11. l. 21. for
wherein r. where. p. 13. and last line, for the bodies. r. his bo-
dies. p. 15. l. 10. for herer. there. l. 38. for Estate r. state. p. 17
l. 1. forer r. of. p. 19. l. 21. for, him r. them. p. 20. l. 27. for,
towards righteousness r. towards Gods righteousness. p. 26. l. 20.
for mind r. wind, p. 40. l. 32. for oorn r. born. p. 42. l. 3. for
innocent pass r. innocent cannot passe. p. 46. l. 7. this sentence
is left out [these resisted the spirit that spake in him] p. 48. l. 35.
for our r. your. p. 49. l. 22. for the r. their. p. 53. last l. for mea-
sure r. in measure. p. 57. l. 6. r. to come, and l. 25. for rooted
r. blotted. p. 65. l. 9. for the r. the. p. 72. l. 7. for, you souls
r. your souls.*

THE END.

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